The Pastor

AY, 1956

So Teach Us to Number Our Days

See Page 6

The Pastor

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Your Right to Say It

***RTY OF THOUGHT IS THE LIGHT OF THE SOUL"*—Voltaire**

t

I have just finished reading the titled, "An Outline Study of the e on Pastoral Relations," by ong [Mar., p. 32] in THE PASTOR. ost helpful thing I have seen on of this committee. . . .

R. R. HEANER
ethodist Church
us, Tex.

Tell All?

Dr. Charles F. Boss, Jr., in his he Churches in Russia" [Mar., esents some high lights on the fe in Russia—how ardent peace e the Russian people; how that ch he saw was "bursting at the ut what about the several hun- other churches in Moscow? He see that they had been burned, not he find out that they have d for other purposes, as clubs, es, stables? A fair report should hat too.

ced that youth work is somewhat . Is it still a secret to him that law prohibits under heavy penalty religious instruction to young

mbers of the Communist Party or nt attend the church? And he "Obviously many do not"; if not ny not name some of them who

ve the right to expect that the to Russia will present us the out the real conditions there. still our American watchword.

KRIST CAUNE
list Church
a, Wis.

ip Service?

My sincere appreciation for pub- William Hordern's "The Theology erré" in the February issue [p. 10]. my opinion, a sane, fair, helpful of Dr. Ferré's position by one well acquainted with his writ-

I certainly cannot go along with Dr. Ferré's positions, neither can g with the withdrawal of the in- o speak at Junaluska by the lead- ethodism in that section, because ordinate pressures of a different view.

onders if our tributes to Wesley's of "think and let think" and "if t be as my heart" are but idle ce. Some things are more impor- n keeping "the waters calm." And dance of that type of censorship them, as I see it! . . .

ALBERT DALE HAGLER
t Superintendent
ta, Fla.

Delighted With Article

EDITOR: Some of us, many of us I think, were deeply disappointed at the action of the Trustees of Junaluska in re. their action Dr. Nels Ferré. We were delighted with the issue of THE PASTOR featuring his picture and a good article on his theology.

LEONIDAS B. HAYES
Bethel Methodist Church
Waynesville, N. C.

Get on the "Band Wagon"

EDITOR: Don't you think you are making a mistake by admitting long articles about Dr. Ferré's theology? Most of us who have read his books understand what he means. It may make Ferré feel bad to have some brother explain for him. I don't think you should do it.

Besides, if the mighty religious sweep both in America and Europe is leaving Dr. Ferré behind with his outworn philosophy, why pity him so? He claims to be a liberal. Doesn't he know enough to get "on the wagon." He should be able to see that the great evangelical tides of the Christian faith that he despises are rising to new world-wide victories. . . .

A. L. PITCHFORD
Community-Methodist Church
Chilhowee, Mo.

Agrees on One Thing

EDITOR: . . . In his critical analysis of Ferré's theology (from which I must argue, because of my unfamiliarity with Ferré himself), Mr. Hordern states that "Ferré has a deep appreciation for the fundamentalist concern with the virgin birth." But it seems that the virgin birth is only a "suitable symbol" and not actually the truth.

Why is Ferré unable to accept this statement as true? Because the evidence is weak. And what is the weakness that Hordern points out? The virgin birth is mentioned only twice in the Bible. . . . For the information of Nels Ferré and William Hordern, there is another statement concerning the virgin birth of Jesus Christ in the Bible. If one more time will help to establish the validity of the virgin birth, let me proceed to quote from Isaiah 7:14 (K.J.V.): *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

The importance of the issue does not rest upon the question of whether we could believe in the divinity of Christ without a virgin birth, but whether the Bible is true or false. If Jesus was not born of a virgin, either he was not the Messiah which Isaiah predicted, or Isaiah was a liar. If the former is accepted, Christianity is doomed; if the latter, Isaiah should be removed from the Bible as quickly as possible. Absurd? If we claim the Bible to be divinely inspired and one of its books is wrong in one passage, my friends, you do not have an omnipotent nor omniscient God, because he has erred. . . .

Mr. Ferré states that God will eventually save every living human being, whether a murderer, atheist, or saint, and all will dwell eternally in His home. Tell me, if you can, where in all the chapters of God's holy Word did Ferré find evidence for this statement? . . . The Word tells me that the sheep will be separated from the goats, but not that there will be a school in hell, teaching goats the "art of sheepcraft."

In the parable of the husbandmen (Matthew 21:33-41, Mark 12:1-12, and Luke 20:9-18—K.J.V.), . . . Jesus asks the question, *What shall therefore the lord of the vineyard do?* He answers His own question, *he will come and destroy the husbandmen, and will give the vineyard unto others.* If Nels Ferré believes that this destruction of the husbandmen means eternal salvation, not only am I wrong, but our freedom of the use of the Bible is wrong, for the Word seems to mean the opposite of what it says, and is to be interpreted only by those who "really know," such as Dr. Ferré. . . .

However, in spite of all my disagreements with Dr. Ferré, there is one thing upon which we find common ground. It is the statement that "God is love." It is with love that men come to understand salvation. . . . Nevertheless, this love does not exclude the condemnation of the wicked. . . .

WILLIAM BAGGETT COKER
Lasseigne Methodist Church
LaPlace, Louisiana

Like Scraping Off Scabs

EDITOR: Thank you, Hiley Ward, and the Memphis Annual (sic) Conference for initiating what I hope will be a very stimulating discussion in The Methodist Church [See "Methodism's Musical Chairs," Mar., p. 2].

Personally, I find the goal of longer pastorates highly desirable, but am suspicious of the methods. Isn't the basic dilemma that for the clergy an appointment is both opportunity to serve members of a particular parish and an occasion to bolster his own status and income in a society which stresses competition for both? Ward seems to recognize this when he writes "Students begin (in the rural areas) and progressively climb up the ladder to the bigger and better paying churches."

If this ladder-image interferes with the minister's inner security and his ability to work with his present parish, then two-year appointments leave the difficulty untouched, and indefinite appointments will add the anxious apprehension there may be "no exit." Indeed, any new system of appointments is, at best, like trying to cure smallpox by scraping off the scabs.

If competition is the real infection, we need to approach it from two directions: (1) A "public health program" removing the economic inequalities by a standard

(*Continued on page 48*)

Signs of Sickness In the Methodist Ministry

"Our Savior must be hurt to see poets and writers seeking more passionately for his truth in this century than many ministers of his Gospel."

By LARRY A. JACKSON

THE MOST appalling shortcoming of the Methodist ministry, it seems to me, is that our standard of success is so obviously the same as that of the culture in which we serve. Our culture worships material success. Our culture encourages intense ambition, strong competition, endless—sometimes purposeless—activity. Our ministry does the same.

During the years when I was courting the ministry, so to speak, several well-meaning ministers made to me what they thought was a kind and encouraging remark: "With your education and experience, you would go right on up in the conference." Nothing could have repulsed me more, for their statement placed in bold relief their conception of the successful minister. He is the one "who goes up in the conference."

To "go up" means to get a bigger church, make more money, win more friends and influence more people, increase the number on the roll, build bigger and better buildings, live in a nicer house, and drive a better car. It is true that these are the attributes of a successful promoter, but are these the important things in a church program?

I dare to write this article only because the weaknesses portrayed here are within my own soul. I am a part of our profession's general sickness.

Much of the sickness of our culture results from the intense ambition which we foster in our children. We instil in them from birth the idea that unless they are materially successful, unless they are go-getters, they are less than successful Americans.

This tendency to judge everything and everybody in terms of worldly success and profit is a cancer in our soul that is producing discontent and emotional sickness everywhere. Men long again for a peace which has been taken from them by our world and they turn to the church to learn the tranquillity of a life grounded in Christ's truth and dedicated to his eternal values.

Too often they find in the church and its minister the very things from which they are seeking refuge. Ministers are only human beings, of course, and it is inevitable that they share in the sickness of their culture, but they should be aware of it. They should be ill at ease in Babylon.

To be sure, a minister is entitled to a comfortable home and an income that will free him from excessive financial worry. Without these he could not do justice to his ministry. But we must see these needs in perspective.

The humble, reserved minister in our conference who works long hours over many long years, but never advances to one of those pulpits which seem to magically mark a man as a "success," is looked down upon as less than a powerful servant of God! If we do not admit that this is true, we are just not being honest with ourselves. This attitude is implicit in the conversations in the conference hotel corridor. That this is true is a judgment upon us all. We would find it no easier than did the rich young man to give up all our possessions and follow Christ.

Intoxicated With Numbers

A second thing wrong with our ministry is our intoxication with numbers. We are better able to achieve quantity in our churches than depth and quality.

Is there really any virtue in getting two hundred people to join the church in one year, if none of them has a deep idea about what it means to join, if none sees how strangely Jesus Christ inverts our values, if none is able how different are the ways o Church and the ways of the w Would it not profit the Kingdom to get a dozen people to accept as King of their lives, than to thousand emotionally to entertain as a pleasant possibility?

It is easier to talk about genera with a thousand people than to about reality with one, but the task is infinitely more important. ally, it is easier for a minister t a thousand people to his roll in years than to take a dozen throug eye of the needle and into the Kin of Love.

Related to our intoxication with bers is our glorification of trans ness, which fosters concern with essentials.

We can forgive almost any f to deeply touch a life, or to hea breach in a broken family, or to return the alcoholic to sanity, o grounds that our stay in each munity is so terribly brief. M around as we do, it is easier to buildings and manicure grass, plants and add numbers to the than to get deeply involved i personal lives of those we serve

Another weakness of our itin system is that so many ministe concerned with their "careers" they use the church as a stepping That which makes an annual look good often has little in co with that which meets the part and peculiar needs of a certain munity. I wonder how many lives have been redeemed, really rede if we had invested the same n of hours in them that we inv raising the budget and building ings?

Our tendency not only to fost to revel in "prima donnaism" is a serious weakness in our mi Whenever a minister allows him become the central figure in a c he is weakening the church.

Whenever we allow people t tronize us rather than take us ser we are doing ill to the Kingdom is our most serious temptatio people do love to pet and spo minister. It is one way of keepin at a distance, rendering his wor judging!

None of us have a deep e awareness of the implications Protestant belief in the priesth all believers. We are not deeply e devoted to the truth that every l stands before God on the same f as does every minister. The m is in the midst of the congregat perform certain functions—to a

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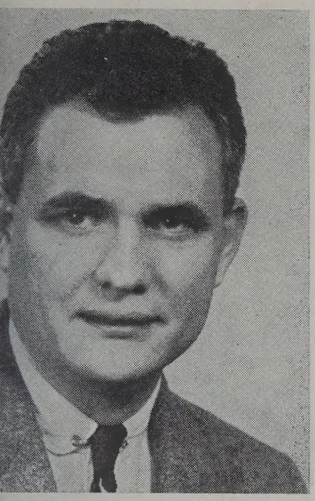
LARRY A. JACKSON *is minister of counseling, Central Methodist Church, Florence, S. C.*



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ious Weakness

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he speaks to men everywhere
every generation, and he is
to us now just as surely as he
Paul.

God has spoken through the voices of novelists like Dostoevsky, playwrights like Christopher Fry, poets like Rilke and Eliot and Auden, sociologists like Sorokin, and theologians like Reinhold Niebuhr and Paul Tillich and Soren Kierkegaard.

These modern prophets, if one will take them with him to the quietness of long hours of concentrated study, will shed much light on the confusion and sickness abroad in our century.

Our world is too complex for us to try to answer its questions with emotion and sentiments. Sweet, pious platitudes and wishful thinking do not stand up well against the harsh realities of a century of mass executions, gas chambers, atomic destruction, totalitarian minds, mounting mental sickness, rampant alcoholism, and legions of empty, anxiety-ridden souls.

Many of our ministers find it easier to live completely in the revelations of the quiet past than to try to understand the stormy present. It is doubtful that they will be easily forgiven. Our Savior must be hurt to see poets and writers seeking more passionately for his truth in this century than many ministers of his Gospel.

Perhaps he is not at all surprised, for down through the ages, from the time of Amos and Hosea and Micah through Luther and Wesley to the present, the most sensitive hearers of God's voice have been outside the accepted, comfortable church. Even Jesus spoke outside of the organized church of his fathers. It is perhaps inevitable that the true prophet will almost always speak in a protesting (or Protestant) manner from outside the manifest Church.

Closely related to our laziness and apathy in reading the signs and voices of our times is our lack of courage. Many who have lived with the prophets of our times do not have the courage to pronounce their judgments upon the society and the Church that nourishes and coddles us! We find it too easy to adjust the Gospel to the popular mood.

Some of us almost equate the Gospel of Christ with the American success story, and our voice sounds like the voice of Uncle Sam. Others equate it with the gospel of Freud. Others, more naïve but more popular, proclaim that Christ will make a Horatio Alger hero out of each of us if we just think positively enough.

It is difficult to understand just how ministers can forgive themselves for their lack of courage in proclaiming the Gospel in this century. *This is a time when laymen are hungry for truth, and most of them want the whole truth.* We really are not the ingenious diplomats we think we are when we tiptoe around the stark judgments of God on this century.

Much of the sickness of our profession could be healed in a fellowship of love. Alas, in most conferences even this is lacking. A group of men who are in competition with each other can by no stretch of the desire to be positive be called a fellowship of love. A fellowship of love would be characterized by co-operation and good will. It would be filled with a spirit of acceptance and mutual support. Men would love each other not because of what they are, but in spite of what they are.

Ministers too often delight in criticizing each other. How many times have you been in a conversation where a layman praises a minister, only to have another minister say: "Yes, that's true. But do you know Brother so-and-so once. . . ." By suggestion and intonation we tear down a man's good name. Ministers, of all people, should know that no one of us is perfect.

Inspired by Itineracy

Most of the weaknesses pointed to in this article—except our intellectual laziness—are inspired by our intensely competitive appointment system. This system seems to bring out the worst rather than the best within us. Combined with our native instinct to succeed, it produces an uneasy drive in our souls. It inspires concern with the outside of the cup. Out of it is born our concern with numbers and success, our inclination to devote long hours to non-essentials, our tendency to invidious comparison.

Every minister in my conference deeply moans the present state of affairs in our church. Each minister would like to see these weaknesses disappear. We would like to see a fellowship of co-operative love replace our present competitiveness. Why can we not find such fellowship? Perhaps because we are too successful; perhaps we have become too respectable. It is just possible that we have gained so many things of this world that we have about lost our souls.

Even if this be true, the situation is not hopeless until we reach the point where we cannot endure criticism; or until we cease to pause often for self-examination; or until we are so filled with righteousness about self that we do not take ourselves often before the cross in humble confession.

The Methodist Church can still be redeemed to proclaim God's word to this generation. It can be made great in the furnace of that fire which burns away our falseness and error; and that is the fire of God's love.

Secularism in the Church

"The Church faces no greater peril today than the infiltration of secularism into her ministry and membership."

By WILLIAM T. WATKINS

THE PERILS of the Church today are not in attacks from without but in the debilitating effects of inner decadence. If the Church ever declines, it will not be because she was vanquished on the field of battle but because she became anemic and emaciated from internal maladies.

The Church faces no greater peril today than the infiltration of secularism into her ministry and membership. This insidious philosophy does not destroy its victims with the stab of death; it only leaves impotent, powerless, and useless its host's body, as parasites destroy the body that houses them.

Secularism is a view of life and conduct that any intelligent pagan might hold. It discards all divine sanctions. For secularism there is no "Thus saith the Lord"; there is no will of God to be related to life; there is no revelation. The only test of conduct is: Does it serve a purpose? But the "purpose" meant is not a "kingdom of God" but a society of men.

Secularism would operate the human world without reference to God or revelation. It need not be immoral but its code of behavior is purely utilitarian. It is the antithesis of religion. There is no "ism" the opposite of secularism (as theism is the opposite of atheism) that can be used in helping to clarify its meaning; but if we think of it as a philosophy of life that derives none of its meanings from a recognition of God and none of its ethics from revelation or a will of God, we will be close to the truth.

The adjective "secular" does not imply nearly so much as the noun "secularism." It may mean only that part of human activity that is not narrowly religious but also not evil. Thus the state is secular but not evil, while the Church is something apart, holy, sacred, and consecrated.

In this sense the secular and the sacred are not opposites but are simply different spheres and a man may move in both spheres with perfect consistency. There are things in the secular sphere not evil, and even good, which yet cannot be brought into the Church without great harm. There are practices there which cannot be condoned in the Church without making the transition from the merely secular to secularism.

These secular practices are infiltrating The Methodist Church, much to its hurt. Here are seven examples of this influence:

Wrong to Seek Office

1. Seeking a place or position. As in business men seek the top and in the professions full success, so in secular politics to want to seek the governorship of a state is as legitimate as these other ambitions.

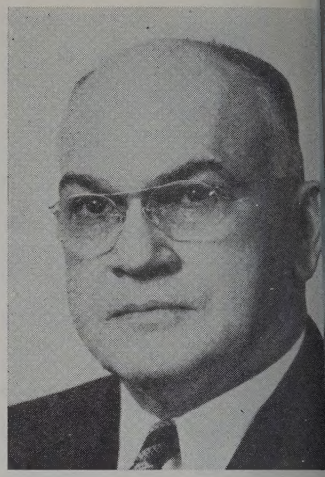
In the Church, also, seeking the top in the business of the Church is commendable; but the business of the Church is the evangelizing of the world and establishing the kingdom of God on earth. Seeking to do this work of the Church and seeking the places of honor in the Church are two different matters. Yet, even in the true work of the Church, one must not seek to be first for personal aggrandizement but only for the kingdom of God's sake.

Hence to seek an office in a church, as a secretaryship, or a top church, or to be elected a delegate to the General Conference, or any other special honor, is altogether another matter, and such self-seeking is not consistent with the spirit of Christ.

These things are not the primary business of the Church. Success in them is not a proof of consecration.

It is not all right in The Methodist Church to seek position. The growing attitude that excuses such is one more proof of the increasing secularization of the Church.

WILLIAM T. WATKINS *is bishop of the Louisville Area of The Methodist Church. This article is taken from an address to the Kentucky Annual Conference.*



2. Nominating men for offic secular political life this is not or right but is necessary. Without practice, selection of men for would be next to impossible nominate or be nominated for pc in the secular world is entirely e

In the Church, by well-estab custom and tradition, such is forb in electing delegates and filling positions and we technically ob the custom. But there is no virt keeping the technicalities insid auditorium and violating the spi the matter in the corridors and grounds. Soliciting support for a ticular man in private conversat literally a nomination. To nor means to name, and certainly se support for a man is "naming"

The Methodist Church seeks democratic. Thus we have v elections, but The Methodist C expects only a man's character, a industry, and leadership to be f in attracting followers. If a man h enough of these qualities to attrac port without a single uttered wc anybody, then all efforts at sol support for him by his liegemen be scorned by all right-thinking

In this regard, The Methodist C is idealistic but it is not an impr idealism. If all ministers and lay gates, in honor and in honors one another," as the Bible and tianity require, this idealism wil duce the most practical kind of r

3. The party principle. P parties are proper, even necessa secular government. Our pla government anticipates the two system. One-party government ultimately become a dictatorshi

But there is no place for s system in the Church. Party div no matter how brought about, a ways hurtful. They destroy the

Church. Strictly speaking there and never have been, parties Methodist Church. Repeatedly rch has been divided over is- ut these are transient affairs erally soon healed. These groups p and cease to exist with the of the issue, and men on op- ides on one issue may be to- n the next.

ty, on the other hand, is a con- grouping which adheres to- nd largely contains the same across the years. In this sense thodist Church has no parties. ne two-party system is neces- the welfare of the nation and -party system a threat to de- , in the Church the exact op- true.

Church is the body, the bride t, and only the one-party plan divided loyalties is consistent e oneness and unity of the This does foster dictatorship, the dictatorship of any man. l of God is the law of the and the Church can grant no here. God's will is not sub- majority approval. Democracy relation is a meaningless term. ot vote on the will of God. God eign, absolute, and supreme. ollective agreement of a group rt a particular man is unmeth- nd is to the Methodist ideal vard politics" is to good gov- in secular life.

ge Corrupts

e use of patronage. Whatever ses may be, it is the accepted in secular politics for the vic- candidate or party to award ge. "To the victor belongs the nd men support certain candi- parties because of what they o get.

point could secular political s and Church ideals be more This practice brought into the is a corrupting influence. It ctice close akin to this that Luther into action and brought ne Protestant Reformation.

minister who would support a ar man for a place of influence he believes his own chances rment would be greater under n does not belong in the Chris- nistry. His lack of character exclude him from such a privi- nd, God prevent it, any man uld promise such preferment, tely intimate it, to secure sup- uld be excluded not only from stry, but from church member- o.

ting out a "ticket." There is no objection to this practice; indeed, it is necessary in secular politics. The Church system of "no nominations" simply would not work in the secular field.

A "ticket" is a list of candidates for whom, as a group, support is sought. This practice in the Church has been consistently repudiated from the beginning.

Such a device is a perfect instrument for building a political machine. It can be used by an individual or a small group to keep itself in power. It has been so used in some conferences.

The plan of permitting nominations from the floor has no such dangers. It is out in the open; it cannot exclude any man from being placed before the house; it cannot be used by machine politics, and it is democratic.

The ministry is a calling, not a profession; it is a place of self-sacrifice, not of self-aggrandizement. It is a life in which, like Christ, men make themselves "of no reputation," not a life for fame and honor; it is a holy mission in which men seek God and lost men, not place and distinction.

The soul-blighting cynicism of a minister who sneers at such idealism and seeks to be a man among men, grasping at honors, distinctions, and high places, is a disease that with leperous ulcers makes hideous the features of any it infests before it finally destroys.

Ministers cannot seek place and honors, whether it be official position, a big church, or election to the General Conference without giving up the finest thing in their souls—Christlike humility—and when the finest is gone, the rest is commonplace.

6. Solicitation of votes. Members of an annual conference are nearly always a high grade of men; most of them are college graduates and many of them have post-graduate degrees; they are men of high moral character; and they are men accustomed to counseling and directing other men.

When you solicit support for your friend, personally or by letter, there are certain unavoidable implications. You have to assume first that the man approached can be influenced. Mildly put, that is no compliment. You do assume, second, that he needs guidance in this matter—this man whose lifework is guiding others. This definitely is a reflection on the man. You assume also that the man approached is a weak personality who is not an independent thinker capable of forming his own judgments.

If a man cannot be influenced, if he cannot be given guidance, if you cannot in any way control his independent mind, then why go to see him? For the type of man who belongs to an annual conference, the solicitation of his vote is an insult.

There is only one way to escape this conclusion and that is that you do recognize the man approached as a strong man of independent judgment who cannot be controlled by another man, but moreover as a corrupt man who can be controlled if given a sufficient motive or enticement. In short, he cannot be regimented but he can be bought.

Take your choice. When you solicit a man's vote either you insult his intelligence or you impeach his character. On the other hand, when a man approaches you, ask yourself "Does he think I am dumb or does he think I am corrupt?" It has to be one or the other.

Groups Are Dangerous

7. The lobby system. The lobby system, pressure up to a point, is legitimate in civil government. In the Church and in an annual conference, however, pressure groups have no legitimate place.

In one conference the graduates of a certain college became a combine of improper influence. It came to be said, "Unless you are a graduate of old Siwash you cannot get anywhere in this conference."

Any man who votes for or otherwise promotes the interests of a particular man because he graduated from a certain college or seminary is unworthy of the trust The Methodist Church has placed in him. To put anybody on your ballot for any reason whatever except your belief that the man is superior in character, in ability, in leadership, in devotion to God, and loyalty to the Church is to make yourself a partisan unworthy of conference membership.

Almost any grouping, however innocent and good it may originally be, can easily become a political combine in an annual conference and when it does, it is evil.

Two things emerge from all of this. First, vote for no man unless he is of superior character with the finest of moral perceptions, unless he is superior in intelligence, unless he is loyal to The Methodist Church second only to God, unless he has qualities of leadership that draw support without any man speaking for him.

Second, belong to no combine. Never surrender the ownership of yourself. Let no man or group think for you. Preserve the integrity of your soul, for Methodism cannot survive without men of this kind.

So Teach Us To Number Our Days

A meditation upon Psalm 90

By WOODROW A. GEIER

LORD, thou hast been our
dwelling place
in all generations.
Before the mountains were brought
forth,
or ever thou hadst formed the
earth and the world,
from everlasting to everlasting
thou art God.

PSALM 90! It is a prayer used age upon age by Jewish and Christian congregations at worship. It survived the dark and cruel days when men made war with axes and spears. It survived the growing enlightenment of the days of gunpowder. And like the One to whom it points, it will remain despite the more efficient weapons with which our brilliant generation seeks to demolish the achievements of human culture.

Our dwelling place! The Psalm inspired Isaac Watts to write "O God, our help in ages past." Its theme is characterized by Elmer Leslie as "God, Our Eternal Home." The Revised Standard Version's heading reads: "God's Eternity and Man's Transitoriness."

A small child, asked what the latter phrase meant, replied: "It means that God loves us all the time."

Thou turnest man back to the dust. . . .

These are strange words to our modern ears; for we have suppressed the wisdom that comes with recognizing our finitude. But the Psalm is a hymn of lamentation, and it was used in the ancient Jewish community as a penitential prayer.

On the day of prayer the people would clothe themselves in sackcloth and come before the Temple gates. Here they would put ashes upon their heads, spread sackcloth upon the earth before them, and fall down to pray. The whole congregation would lie in the dust. Then after a while, a venerated leader, most likely a priest, would pray in behalf of the whole people.

His prayer would begin with a reminder that from eternity to eternity God has been the people's true home. He would express trust in the same God, and then he would remind of the brevity of human life. He would direct attention, not to the sins of others, but to the iniquities of Israel:

Thou hast set our iniquities before thee,
our secret sins in the light of thy
countenance.

If he had been like many American newspaper columnists, the old man would have sung a song of self-congratulation. (He would not have fallen into the dust in the first place!) He would have bragged about the nation's fighting potential, its science, its religion, its culture. He would have pointed to his nation's great material wealth, and he would have blamed any social trouble upon the enemy without and the subversive or egghead within.

But the singer of the Psalm is very realistic. He knows that it is the essence of vulgarity to brag of what you have in a world of need and suffering. He beats his chest, but not in self-assertion. It is a gesture of penitence.

He will not let the people be flippant about their own sin and guilt. And he teaches us that authentic prophecy always begins with one's own sin and one's own involvement in the guilt of one's people. We are to be profoundly concerned about the sin in society, but the fight against the evil within ourselves and the fight against the evil in society is the same fight, as Denis de Rougemont has said.

The earth is the LORD'S, another

WOODROW A. GEIER *is associate director of the Department of Public Relations and Finance, Methodist Board of Education, Nashville, Tenn.*

Psalm has reminded us. But we century have been trespassers, v blasphemers, laying our irrevere bloody claws upon his property. ATOMIC TESTS SLATED," our lines screech. Ingratitude leads forget we are not owners of the e

No Patented Advice

Another thing the old man refu do. He proposes no anxious pre tions for self-salvation. There is Psalm no tinkering with our em no patented advice for adjustm society, no rules for curing the or overcoming our frustration sweeps away all cheap, self-ce religion. How advanced he is c age!

He does not play around with ondary matters but directs att again to God's eternity and man' tude. Man's days are as the gras springs to life in the morning, a the evening withers.

The grass withers, the flower but the word of our God will sta ever (Isaiah 40:8). The infinite abides in the long reaches of the turies. Earth and its creatures vanish, but He will remain. H watched the collapse of many ne civilizations that deified thems and he will not be defeated.

So the religious leader of sweeps away every attempt to a false security. He seems even t parage the works of human cultu real purpose, however, is to bri to the wisdom that sets our sin the majesty of the God who c the heavens and earth. He giv wonderful visions of the glory o asks us to contemplate our own l existence, and to repent. And t the way of true health.

Our contemporaries do not wa sternness and grace of Christianit salvation come cheaply. But preoc tion with cheap religion is lik neighbors who were trying to their homes of junk. Instead of m a wholesale clearance, and payi price of real furniture, they swapping junk. When they finished each possessed nothing junk.

And we who are called to c distressed spirits—do we swa anxiety for another, an illusor curity for true hope? Do we them to our own cleverness or point them to what God has do

Sufficient is Thine arm alon
And our defense is sure.

The Church speaks many wo the perplexities of our times, b people do not listen. Could it b there is little humility in our spe

speak because we have hidden
to hurt? Do we scold and dis-
ur attacks as "righteous indig-
? Can we speak the harsh word
against evil, knowing that it is
dressed to us?
ll our days pass away under
ath. . . . The modern man does
ieve in God's love because he
ot believe in God's wrath. Per-
e ministers are partly to blame
e we may have preached as
the Lord God were a petty ser-
trying to throw men into the
house for misdemeanors.
re may have imagined that the
ty does not care to redress the
that prevent fellowship between
id men. But we are called to
in our preaching—God's sever-
part of his compassionate love.
e is rebuking evil daily, but
not see it.

der the shadow of Thy throne
ll may we dwell secure. . . .

is the cure for anxiety about
ture. It does not allow us to
down into inactivity and care-
s. But it does mean we are saved
ne sin of arrogance and fretful
sertion. It means to take realis-
asure of our opportunities, our
nd our difficulties, and to work
e.
does not ask us to be God for
The universe must rest upon
ers adequate to hold. So if our
ary efforts fail, we know that
s an economy of life established
that supports him whose heart
l upon work that deserves to
And this faith saves us from

Psalm ends,

the work of our hands estab-
thou it.

vised Standard Version used the
stablish in the last line—per-
a concession to people who love
utiful diction of Shakespeare's
ut the Hebrew word means *pro-*

word comes logically from a
ractical man who has remem-
hat God is eternal, that his own
sinful and short, and who has
for wisdom to offer his life to
gratitude. He prays, then, with
nce that the Eternal will pro-
ne work of his hands.
so the weakness of men is the
of God.

h us to number our days
we may get a heart of wisdom.

, 1956

Monday Morning

by emory stevens bucke

New Christian Nurture

WITH General Conference and Easter over, there is a kind of "What do we do now?" attitude about us. And if we are not careful, a springtime letdown will be the result.

I was reminded of the importance of doing something about this recently when I read an editorial by Robert Bodine in his parish paper of First Methodist Church in Peoria, Illinois. He dealt with the problem of emergency religion.

Bodine was disturbed about a sign which proclaimed that Evangelist So and So was coming to "Bring Christ to Peoria!" "I've got news for him," Bodine says. "Jessie Walker, Peter Cartwright and Jonathan Beggs, as circuit riders of The Methodist Church, beat him to this proclamation by 133 years. And long before that Louis Jolliett and Jacques Marquette raised the cross of Christ over the banks of the Illinois!"

Bodine goes on to discuss the moment-by-moment, Sunday-by-Sunday work of the churches in the whole process of Christian nurture. He makes one little dig at Nashville—the Vatican of Methodism—when he says, "No one in Chicago must be permitted to tell somebody in Nashville how to run his church. As far as I can detect this has never been done."

He winds up with a timely plea that the ministry shall feel new acceptance of the pastor in charge; that no man must be in the position of waiting to hear what the General Conference has to say about the unique place of his congregation in the Kingdom for Christ and his Church.

Bodine makes the kind of plea that dominated the thinking of Horace Bushnell after the Great Awakening led by men like Jonathan Edwards. Edwards had awakened the dead, but it was Bushnell's movement of Christian nurture that was concerned with what the aroused should do. In this period of easy mass communications and spectaculars in religion, it may well be that a new Christian nurture movement is in the making. If the watchword has been "out-Pealed," then the question remains—What do we do now?

We seem to have a peculiar devotion to the word "special" in much of our churchmanship. We take up *special* offerings; every week I see on the church page that a church will have *special* music (and I have serious doubts about that based on some that I have heard!). Or behold, Reverend So and So is going to deliver another of his *special* messages! Wouldn't it be refreshing to run a church for at least one week a year with no *specials?*

The obvious fact is that if everything we do is *special*, then the special soon becomes usual. There is a certain deadening influence about it that is far more potent than we realize.

The ongoing, Sunday-by-Sunday, minute-by-minute operation of the Church in its task of Christian nurture is really the answer to the question, "What do we do now?" My New England Conference confreres love to rib me about being a "displaced parson." Ever since 1944 when I became an editor, I have lived under that glamorous title of one in "detached service," and while I have tried to keep at the job of being a preacher, I have had an opportunity to do a lot of pew-sitting.

In this latter capacity I testify that it does my soul a lot of good to hear my pastor preach a sermon which does not show any evidence of a specialized institutional emphasis hanging over his head.

I want him to keep reminding me that I belong to the Church Universal, of course, but he does that when he introduces me to the great universal truth of the faith—not when he waves cards and lead pencils at me.

I am most happy when all of the special emphases are over and the choir simmers down and the guest soloists depart. I like to go to Sunday school where in good Christian democratic atmosphere we can discuss the regular lessons. I am so glad when Rally Day is over, and equally delighted when Potted Plant Giving-Out Day is past!

Why do I confess to this neurosis? Because, I think, I share with many people the desire for Christian nurture. This continuing job of the Church is really what the Church is all about. There is no slick trick to making a Christian out of me or helping me overcome the fears and frustrations of life.

Don't fuss at me about signing up for the good life—I'm all for that life. But help me find out the ways and means of doing it and of achieving a growing awareness of God's will for me. This you will do for me and my fellow pew-sitters when you have a plan for Christian nurture.

Pastors and Civil Defense

The Federal Civil Defense Administration has announced a series of three special courses for clergymen to be held at the National Civil Defense Staff College in Battle Creek, Michigan. The first one is to be held May 29 to June 1, and there will be one in August and another in November.

The announcement says that the four-day course of instruction will cover general orientation in civil defense, with two and a half days being "devoted to the application of civil defense to the clergy, churches, and religious institutions."

A brochure accompanying the announcement states, "Our statesmen agree with our clergymen that our Nation's survival and well-being depend on spiritual forces rather than on physical forces."

The special course will present "an operational plan for clergymen and congregations," as well as a "plan of organization for the innersecurity of congregations and religious institutions." A part of the presentation is "predicated on the concept that basically the conflict between Communism and Democracy is a conflict of ideas, and on the acknowledgment that religion and atheistic communism cannot coexist."

"In America the church is the only institution to supply our Nation with spiritual understanding and inspiration. Clergymen are the leaders of the churches, and the people of America look to them for guidance," the brochure states. Civil Defense Administrator Val Peterson declares that "Civil defense rests on persons, and religion makes strong persons."

For the clergyman who may want to know why this course, the brochure has an answer: "Following the path of material development without corresponding spiritual and moral development, mankind has gotten itself into a situation where men must open their hearts and minds to divine truth or be obliterated by the material monsters they have created."

These material monsters are not described. Perhaps they are the bombs that have been created in recent years which we fear might be loosed upon us. Or perhaps they are our nation's enemies. Presumably the Civil Defense authorities understand the nature of these "material monsters" and intend to orientate clergymen in defense against them.

This special course of instruction has some earmarks of an attempt to use America's religious leaders in the defense of nationalism. It is not difficult to imagine that a gospel of nationalism might be preached to the clergymen—perhaps unwittingly but nevertheless preached.

Can the nation's clergymen submit to this in good conscience? Are there no hazards for the minister of the Christian Gospel?

Civil defense is described in pious language as "essentially a welfare program. It makes plans and provides means so that in time of disaster every American can put into practice the divine injunction to 'Love thy neighbor.' " But the Church has a message about loving our enemies, too, if we are not mistaken.

We doubt the wisdom of getting clergymen to in groups *as clergymen* for indoctrination in Defense. This is not an attack upon Civil De On the contrary, we think Civil Defense is a nec But would it not be better for clergymen to parti in Civil Defense training locally, as responsible c of their own communities?

It occurs to us that instead of inviting grou clergymen to Battle Creek to be told how to pe their ministries in time of disaster, it might be to have Civil Defense leaders brought togethe divine worship before they talk to community le about the nation's defense. It may be that we these "material monsters" because most of us—in ing our leaders of state—have failed miserably to the word of God. It would be tragic if an orien course for clergymen had the effect, in any degr transforming the Gospel of Love into a gospel o tionalism.

Deadline for Refugee Sponsors

A resettlement official has commended The M odist Church for "leading the way in Christia terpretation of aid to refugees," but indicates tha job is not yet completed.

Arthur Wilde, director of the North German settlement offices of the World Council of Chur says it is imperative that churches act now t refugees into this country. Wilde, who is in the U States to bolster the final drive for sponsors a churches affiliated with Church World Service dicates that the deadline for completing assur should be considered as May 31.

Expiration date of the current Refugee Res ment Act is not until December of this year specialists engaged in the program, including M odism's Committee for Overseas Relief, are poi out that the May 31 deadline is the practical one your purposes." It has been emphasized that, wit exceptions, assurances completed after that date not be filed with any certainty that visas will be i in time for refugees holding them to get into the U States before December 31.

Several nations in addition to the United S have been receiving large quotas of refugees. W Council officials say that sponsorship decisions American churches have been slower than othe

Methodists have agreed to accept a quota of persons. We urge you to get a group in your ch to act immediately to provide assurance for a re family, before May 31 if possible.

Sponsoring a family is simple. The sponsorin dividual or group must make assurance that the f will have a place to live and that the head o family will have a job when they arrive in this cou Write to Miss Elizabeth M. Lee, 150 Fifth Av New York 11, New York, for complete inform

Six months ago a group from our own local ch agreed to sponsor a family of four refugees, an necessary papers were filed. As this is being w we have word that the family are expected to a in Nashville within a few days.

Slants ON THE CURRENT SCENE

By J. W. REED

ıational Alternatives

MANY centuries the natives of rmosa enjoyed their beautiful ituated 100 miles off the coast of True, they were disturbed now en by pirates and invading and they always extended wel- rms to the fleeing governments ıa when a stronger war lord er. The rest of the time they ghtly governed by those who ed to be in control of the main-

95 the picture changed. Japan d China and took over Formosa t ruled for half a century. At e of World War II, the Potsdam nce decreed that Formosa go back to China.

g the Korean trouble, the States surrounded Formosa ar ships, saying it was needed fense outpost for the mainland United States, more than 5,000 way. So if force is the arbiter, ited States has control; if in- nal treaties are to be respected, a belongs to China.

Jnited States is now watching China that, according to Joseph s "small and in the process of ıg away" while across 100 miles r is another China which is nd growing stronger by the . . ." The longer the U.S. sits d at Formosa, the more Asiatics ers will be convinced when they called "imperialistic" by other

g Kai-shek has troops on Que- d Matsu islands, which are very the mainland, apparently for the of irritating the Communists, certain that Uncle Sam will his aid if he gets into trouble. oldiers are being maintained by lions of dollars being given to under the heading of "economic

Basic Cause of Wars

borating historians of England, and Germany have come up e conviction that fear is the use of wars. They arise out of sions of men. And that is the basic issue concerning Formosa right now.

If fear clutches at the hearts of men tight enough, a world conflict will break out regardless of the many warnings concerning the total destructibility of modern weapons. It should be the function of the greatest nation to calm men's fears rather than stir them up as the United States is doing at the present.

Admit China to U.N.

The United States could help mightily if it would throw its whole weight into developing and improving the United Nations—the place where the nations should fight out their differences with

words and ideas, instead of with bombs. But the U.N. will never function as it should until all the nations are part of it. This means that Mainland China must be included, and it would be tomorrow if the U.S. would remove its opposition.

Mainland China, at present, is opposed to having the issue of Formosa brought before the U.N. That opposition is quite understandable. The U.S. would certainly take the same attitude if it were in China's place. As things stand at present, the U.S. is doing the world a great disservice by its intransigence.

We stand before the bar of the nations on this subject and indications are that we shall soon be overruled, unless we make a hasty turnabout. We cannot afford to carry hatreds, grudges, vindictiveness, pride, selfishness to this extent. Moral law works among nations in the same way that it does among individuals.

World Citizenship

We have arrived at that period in the evolution of society when he who wishes well for his family and his nation should also include best wishes for all mankind. This concern will direct us to inquire as to the effect of any proposed action by us on one or all the nations and peoples of the world. Our own problems are solved only when they are worked over in the glare of this great truth.

San Francisco found, while wrestling with its traffic problem, that it would be necessary to include the interests of the whole Bay Area. But when it got that far, the city discovered that it would be necessary to expand its inquiry until it took in the nine contiguous counties. Then it arrived at its solution.

In a dispatch of January 27, Roscoe Drummond took issue with people who do not like John Foster Dulles' "brink of war" policy. He concluded his column by asking, "What critics of Dulles will contend that we shouldn't (go to the brink of war)? What would they have done instead?"

Careful reading of the above should answer Drummond's second question. But in addition, would not prudent diplomacy suggest not getting so near the brink? "Look before you leap" is a good motto in regard to Formosa as well as for individuals. We are not always right merely because we have superior military strength.

Anthony Eden has suggested that we never allow international difficulties to convince us that an attempt to settle them is not worth the effort. Then, too, Communists are human beings. They can change and they do change. Exorcise that devil of war from our minds and see if we can beat them in peaceful competition.

We lost the "game" over in China. Now we are challenging the umpire's decision—creating more friction, dragging the world closer to the "brink" of war.

Come on, Uncle Sam, you are worthy of nobler attitudes. Invest your money in the special U.N. Fund for Economic Development, so urgently needed. Get behind the "world food bank" as per Senator Hubert H. Humphrey. You should not be surprised to find the Russians working with you, and soon all the nations might be on common ground in seeking to avoid the horrors of war.

Reed, *retired Methodist minis- free-lance writer in Portland,*

Preview

Methodist Groups Speak Amidst Racial Tensions

On both sides of the Mason-Dixon line there is an "apparent failure of the churches to provide leadership and good counsel in a time when it is desperately needed," comments Professor Waldo Beach of Duke Divinity School in *Christianity and Crisis*, a bi-weekly journal of Christian opinion.

But, "It is precisely in the most heavily 'churched' section of the nation, . . . that the churches are the most segregated and have the least impact on public policy," he declares.

While there have been some little noticed "instances of courage on the part of young ministers and laymen in going against the wave of reaction," it appears that the majority of churches "are in the middle, maintaining a troubled, uncertain silence," writes Beach.

Some groups, nevertheless, have been speaking out on segregation issues, notably student and women's groups. Here are some recent actions reported.

Student members of a Christian Social Witness committee on segregation at Methodism's Boston University School of Theology have been doing some basic research on problems of segregation since last fall. They summed up the results of their studies and sent copies to delegates of the General Conference in March. They called for moderate but positive steps toward eventual integration of the races in the church.

At High Point, North Carolina, the state Methodist Student Movement, in annual meeting, called for an end to racial segregation in The Methodist Church and its institutions. It also asked public officials to comply with the U.S. Supreme Court anti-segregation decisions.

Delegates to the South Central Jurisdiction W.S.C.S., in their annual meeting held in Shreveport, Louisiana declared in part, "We . . . urge the women of this jurisdiction to search their own hearts and to earnestly and prayerfully work for the attainment of true Christian brotherhood, taking the next step forward as the way opens."

The Woman's Society of the Little Rock Annual Conference urged Governor Faubus to appoint an interracial commission that would make recommendations to guide the people of Arkansas in lessening racial tensions.

Speaking at the University of Alabama in connection with a Religious Emphasis Week, following the riots over entrance of a Negro student, Harold A. Bosley, Methodist pastor of Evanston, Illinois, told students and faculty members that we must "live at each other's side in brotherhood or we will destroy ourselves."

Meanwhile, results of a poll published in *Christian Advocate* indicate that a majority of Methodists (56.4 per cent) favor removing "all barriers, receiving into the local church all who meet the tests of character and take membership vows, regardless of economic status or race." Responses from the Southeastern Jurisdiction, indicated only 25.9 per cent favored removing all barriers.

Churches to Observe Rural Life Sunday

Rural Life Sunday, or Rogation Day, will be observed by Protestant churches on May 6.

"It is a day set apart for emphasizing the meaning of Christianity in rural life; a time for invoking God's blessing upon the seed, the fruits of the soil, the proper care of the earth, justice to agriculture, and the spiritual values in rural life," says Glenn F. Sanford, rural expert of the Methodist Board of Missions.

The theme for Rural Life Sunday is, "The Seed, the Soil, and the Sower." "This has meaning for both the city dweller and the farmer on his broad fertile acres," Sanford said. "More and more the urban churches are receiving great spiritual value from this special day. The weakness of the rural church has in many instances been the failure of the town church. They have forgotten each other, even as neighbors."

Form National Academy of Religion and Mental Health

New York (R.N.S.)—Formation of the National Academy of Religion and Mental Health was announced here by Kenneth E. Appel, president of the board of trustees.

Appel is professor of psychiatry at the University of Pennsylvania. He heads the Joint Commission on Mental Illness and Health set up by Congress last year to explore ways of improving the nation's mental health.

The new academy, first of its kind, will sponsor research into the relationship between mental health and religion "or the absence of religion." It also will seek to develop departments of mental hygiene in theological seminaries.

Academy officials and members of its advisory council include Protestant, Roman Catholic, and Jewish clergymen and psychiatrists and psychologis hold chairs at various universiti

"In our country religion mor any other institution has estal moral patterns for behavior ar sought to maintain these patterns pel told newspapermen. "The inf of religious groups in shaping at cannot be overestimated. Re leaders enlightened with kno from other professions engag studying and promoting mental can make a significant contribut the mental health of the country

George C. Anderson, associate lain at St. Luke's Hospital here trustee of the academy, said that cl men "enlightened with mental l concepts can be a powerful weap combating and preventing menta ness."

American Churchmen Return from Russian Visit

On returning from a ten-day vi the Soviet Union, a leader of the gation of American churchmen the nation's people to extend cou to a similar delegation from Rus this country.

Eugene Carson Blake, preside the National Council of Churche in Washington that he hopes "A cans are mature enough" to give ing Russian churchmen the gracious treatment that the Ame representatives received.

A delegation of Soviet churchme scheduled to visit the United Sta June under auspices of the Na Council.

The nine American churchmen turning expressed grave apprehe over the status of church life i Soviet Union.

They said, in a formal statemen although religious worship appear to be more free than in past years worship faces eventual eradicati a result of the subtle challen stepped-up "scientific education."

The recent mission was said to established the first contacts be Russian and American churches the time of the Bolshevik revolut 1917. The churchmen described visit as worth while.

While in Russia the church le discussed the role of the chur preserving world peace and pro of religious freedom in Russia. no agreements were reached— had been anticipated—the churc of East and West were able to with one another with frankness.

The visit was called successful despite many difficult difference found important common grou Christians."

rn Trend Continues urch Architecture

rn church designs took all top for the second year in succes- the annual competition spon- by the Church Architectural f America. The winning designs nore conservative than in the owever, said Arland A. Dirlam, an of the awards committee, in cing the winners in Atlanta re-

ers of the Church Architectural and the National Council of es' Bureau of Church Building, ponsors of the Conference on Architecture, seemed encour- the achievement of a sense of in modern design.

ners have "gotten away from ory or commercial sort of thing ve caught the atmosphere of necessary in religious architec- Dirlam said.

ch architects were warned, how- Clifford L. Stanley of the Vir- heological Seminary, that they tims of a split between the " and the "secular" in our cul-

n the sacred neither embraces ole of life nor is embraced by t does the sacred do when it to erect a building?" Stanley "There can be no religious ture, only architectural archi- " he said.

heologian defined the sacred as "pre-occupied with the high- the deepest, with ends rather eans, with the values that justify rify the universe and everything

r collaboration between the t and the artist was urged by ector of the National Council's nent of worship and the arts, P. Halverson.

as estimated that church con- n this year will top $900,000,- set a new record for the fourth tive year. Authorities at the nference on church architecture ed that more than seven billion will be spent for new church gs in the next ten years.

noted that contemporary trends ng are continuing. Other major s facing church builders are: problem of making churches st effective possible means of nicating the Christian faith; (2) irth of interest in the fine arts eir role in the furtherance of nd (3) the need for general tion that the church as an in- is vital to city planning.

Coming Events

May 4—Division of Christian Education Executive Committee, Department of Campus Christian Life, NCC, Chicago (area), Ill.

May 6—Rural Life Sunday.

May 6-10—Community family life clinic, Oklahoma City, Okla., sponsored by Oklahoma City Council of Churches, in co-operation with NCC.

May 6-13—National Family Week.

May 6-13—National Music Week, sponsored by the National Recreation Association.

May 7-11—Regional training camps for camp leaders (Special Committee on Camps and Conferences, NCC): Camp Anderson, Green Lake, Wis.; Camp Arrah Wanna, Wemme, Ore.

May 10—Annual Meeting of American Bible Society, New York, N. Y.

May 13—Festival of the Christian Home (Mother's Day).

May 16-20—Troy Annual Conference, First Methodist Church, Schenectady, N. Y.

May 19—Ascension Day.

May 20—Whitsunday (Pentecost).

May 20—Christian Unity Sunday.

May 20-25—National Conference of Social Work, sponsored by Division of Christian Life and Work, NCC, St. Louis, Mo.

May 21-27—WDCS, Lambuth Inn, Lake Junaluska, N.C. (Directors of Settlement Houses and Neighborhood Centers).

May 22—Broadcasting and Film Commission Film Committee, New York, N.Y. TV Commerce (NCC).

May 23—Broadcasting and Film Commission Radio Committee (NCC), New York, N.Y.

May 24-27—New York Annual Conference, Broadway Temple, New York, N.Y.

May 28-June 1—"Workshop on Working with Handicapped People," Methodist Board of Education Building, Nashville, Tenn.

May 30—Memorial Day.

May 30-June 3—New York East Annual Conference, First Methodist Church, Hartford, Conn.

May 31-June 3—Wisconsin Annual Conference, St. Paul's Methodist Church, Green Bay, Wis.

Jun. 2-9—First National Methodist Religious Drama Workshop, Scarritt College, Nashville, Tenn. Registrar, Miss Lilla Mills, P.O. Box 871, Nashville, Tenn.; fee $10.50.

Jun. 3—Trinity Sunday.

Jun. 3-8—Ecumenical Institute (interdenominational and interracial), Lambuth Inn, Lake Junaluska, N.C. Write J. Edward Lantz, 63 Auburn Ave., N.E., Atlanta 3, Ga.

Jun. 3-8—Middle Atlantic (Methodist) recreation workshop, The Pennington School, Pennington, N.J., sponsored by concerned annual conferences and the Division of the Local Church, Methodist Board of Education.

Jun. 4-8—South Georgia Conference, Trinity Methodist Church, Waycross, Ga.

Jun. 4-22—Seminar on "The Church and Family Life," Boston University School of Theology, Boston, Mass.

Jun. 5-8—Christian Convocation and North Carolina Pastors' School, Duke University, Durham, N.C. Write W. Arthur Kale.

Jun. 6-10—Newark Annual Conference, Park Church, Bloomfield, N. J.

Jun. 6-10—West Wisconsin Annual Conference, First-University Methodist Church, Madison, Wis.

Jun. 6-13—Northeastern Methodist Student Regional Leadership Training Conference, Camp Casowasco, N.Y.

Jun. 6-13—Southeastern Methodist Student Regional Leadership Training Conference, Lake Junaluska, N.C.

Jun. 6-Aug. 12—MSM work camp, Mexico. Write Harvey C. Brown, P.O. Box 871, Nashville 2, Tenn.

Jun. 7-12—Iowa-Des Moines Annual Conference, First Methodist Church, Mt. Pleasant, Iowa.

Jun. 8-10—Wesleyan Service Guild Weekend, W.N.C., Stuart Auditorium, Lake Junaluska, N.C.

Jun. 8-10—CJ, WSCS Annual Meeting, Morristown College, Morristown, Tenn.

Jun. 9-16—North Central Methodist Student Regional Leadership Training Conference, Epworth Forest, Ind.

Jun. 10—Official opening with Haywood County Day, Stuart Auditorium, Lake Junaluska, N.C.

Jun. 10-11—Executive Committee, WSCS, Stuart Auditorium, Lake Junaluska, N.C.

Jun. 11-13—W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N.J. Write Frank V. Beck.

Jun. 11-15—North Georgia Annual Conference, First Methodist Church, Athens, Ga.

Jun. 11-15—First interdenominational "Every Member Canvass" directors' workshop, Lake Geneva, Wis.

Jun. 11-15—Tennessee Pastors' School, Beersheba Springs, Tenn. Write C. B. Smith, First Methodist Church, McMinnville, Tenn.

Jun. 11-15—Kentucky Pastors' School, Kentucky Wesleyan College, Owensboro, Ky. Write E. T. Curry, First Methodist Church, Winchester, Ky.

Jun. 11-Jul. 12—South Central Jurisdictional Supply Pastors' School (1st term), Perkins School of Theology, SMU, Dallas 5, Tex. Write Dean A. W. Martin.

Jun. 11-Jul. 13—Seminar for workers with pre-school children, Scarritt College, Nashville, Tenn.

Jun. 12-Jul. 14—Program in Agriculture for Pastors, Iowa State College, Ames, Iowa. Write Milton Hagelberg.

Jun. 12-22—Methodist Youth Caravan training centers: (Southeastern) Scarritt College, Nashville, Tenn.; (Midwest) Southwestern College, Winfield, Kan. Write Methodist Youth Caravans, P.O. Box 871, Nashville, Tenn.

Jun. 14-18—Northeastern Jurisdictional Conference, The Methodist Church, Ocean City, N.J.

Jun. 15-17—Jurisdiction-wide Wesleyan Service Guild weekend, Stuart Auditorium, Lake Junaluska, N.C.

Jun. 16-Aug. 4—MSM work camp, San Antonio, Tex. Write LeRoy King, P.O. Box 871, Nashville 2, Tenn.

Jun. 17-22—North Iowa Annual Conference, Des Moines Area, First Methodist Church, Mason City, Iowa.

Jun. 18-Jul. 13—Westminster Approved Supply Pastors' School, Westminster Theological Seminary, Westminster, Md. Write Dean J. B. Howes.

Jun. 18-Jul. 20—Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. Write Rockwell C. Smith.

Jun. 18-20—Town and Country Religious Institute, University of Tennessee, Knoxville, Tenn. Write C. E. Wylie.

Jun. 18-22—Conference for Town and Country Pastors, Pennsylvania State University, University Park, Pa. Write Samuel W. Blizzard.

Jun. 18-22—Cornell Town and Country Summer School, Cornell University, Ithaca, N.Y. Write Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N.Y.

Discoveries May Confirm Date of Dead Sea Scrolls

JERUSALEM (R.N.S.)—Israel archeologists have unearthed a piece of pottery and a strip of papyrus at newly-excavated ruins of King Herod's palace which may help confirm the date of the famous Dead Sea scrolls found at Qumran in 1947 and later.

The new discovery was made at Massada, the ancient Jewish rock fortress overlooking the southwestern shores of the Dead Sea, by a joint expedition from the Hebrew University, the Israeli government's department of antiquities, and the Israeli Exploration Society.

Yochanan Aharoni, leader of the expedition, said the pottery fragment bore an inscription in Hebrew letters "very similar to the Dead Sea scrolls." The inscription reads "Hanani ben Shimon min. . . ," meaning "Hanani son of Shimon from . . ." The papyrus strip, which measured a few inches long, contained a square of Hebrew script which has not yet been deciphered.

As the new discoveries are definitely dated prior to the year 73, when Massada was destroyed by the Romans during their war against the Jews, they help to fix the date of the Dead Sea scrolls, which most scholars believe were written about 2,000 years ago.

Condemn Sale of Time To Religious Groups

NEW YORK (R.N.S.)—Sale or purchase of radio and television time for religious purposes was condemned by the Broadcasting and Film Commission of the National Council of Churches at its annual meeting here.

A policy statement said the churches have a responsibility to "provide high quality programs" free as a public service, while networks and stations should make "desirable broadcast time" available to them without charge.

It was noted here that the radio chains of the Mutual Broadcasting System and the American Broadcasting Company now carry a total of seventeen programs paid for by religious groups. The National Broadcasting Company has indicated that it is considering the sale of radio time to evangelist Billy Graham.

The Columbia Broadcasting System is the only network, it was said, that appears to be holding firm against the sale of time to church groups.

In its statement, the commission declared that the selling or buying of religious broadcasts was "inconsistent with its own basis of operation" and "by implication with the position of the broadcasting industry as expressed in the Television Code."

"The commission, therefore, calls upon its constituent communions, councils of churches, and councils of church women," it added, "to exercise their influence in support of this position by discouraging the practice."

Internship Program Planned In Pittsburgh

PITTSBURGH, PA. (R.N.S.)—Clergymen will receive practical training in pastoral duties under an internship program to be launched here September 1.

The interdenominational project will be known as the Pittsburgh Internship.

Ellsworth E. Jackson, Jr., 29, assistant minister of First Presbyterian church here for the past two and a half years, will resign to become director of the new undertaking. Samuel M. Shoemaker, rector of Calvary Episcopal church, will be adviser to the group.

The internship will require seminary students to take a year off their regular studies. This may be just prior to their senior year or at the conclusion of the seminary course.

Jackson said the internship will be in the nature of a fellowship. Students will get board, room, and pocket money ranging from $1,200 to $1,500 for the ten months' course. Some funds to finance the venture are already in hand, he said.

The prospective ministers will observe and participate in the operations of a local congregation, conduct evangelistic meetings in small groups, hold conferences with other pastors on the seminarians' experiences, meet working men in industry, and address high school and college groups.

Ministers to Be Trained In Aiding Handicapped

NASHVILLE, TENN. (R.N.S.)—Twenty-five young ministers will be given special training in working with handicapped persons at a workshop to be held here May 28-June 1. It will be sponsored by the Methodist Board of Education and the Tennessee Department of Education.

J. Hank Smith, director of vocational rehabilitation for the state agency, said it had allotted $2,880 for its federal grants-in-aid to the Methodist board for the purpose.

He added that the workshop will be the first co-operative project of its kind in Tennessee—and probably in the nation—and may well "set a pattern for joint church-state efforts to aid the handicapped."

Methodist officials said ten of the participating clergymen will be from Tennessee and the others from nearby states. Each will receive a $50 t ship for expenses. The balance grant will be used to meet oper expenses.

M. Leo Rippy, director of adul for the Methodist board, said th pose of the workshop will be t guidance to a selected group i is involved in working with the capped and in how they can w aid such people in finding emplo and becoming more accepted citi their respective communities."

Approve Testing Service For Ministerial Recruits

INDIANAPOLIS (R.N.S.)—A plan stitute a counseling and testing s for ministerial recruits was appro the Board of Higher Education Disciples of Christ at a meeting

Jay R. Calhoun, national direc ministerial services for the deno tion, developed the plan.

He said its chief purposes are "t vide a responsible and uniform s of vocational counseling to all p considering commitment to the ples' ministry, to increase the r recruitment, and to increase the q of our ministry by assisting thos sidering it to come to a more r and realistic decision on their

The 1956-7 church year will f "The Year of the Ministry" it w nounced at the meeting. Special e sis will be given to the recrui education, and sustaining of the istry at the denomination's annua vention in Des Moines, Iowa, Sept 28-October 3.

Theologian Sees No Real Revival

MIAMI, FLA. (R.N.S.)—Nels Ferré, Vanderbilt University th professor, said in an interview he although "there is an unparallele ger for religion" in the United no real revival is sweeping the co

"We may be on the verge of gious revival," he said. "But if were one we wouldn't have ap mately one person out of every te tined at some time to be hospi for mental illness. Nor would spend more for tobacco, cos movies, and other forms of ent ment than they do for religion."

He added that juvenile delinq reflects an instability stemming from family difficulties which co solved if there were a true re revival.

Ferré said there must be a ret a unified home life built arou family altar, and the implicati the Christian faith must be pu effect in terms of social respons

Briefly Noted

ol advertising may soon be the
of open debate on the floor of
se and Senate. The bills, sub-
House and Senate committee
last February, are H.R. 4627,
ed by Representative Eugene
Kentucky and S. 923 authored
tor William Langer of North
Caradine R. Hooton, executive
of the Board of Temperance,
d for opposition to the brewers'
n. He urged Methodists every-
express opinion on the pend-
lation to their representatives
tors by letters, wires, and peti-

to establish a new fundamen-
ganization of Southern Baptist
s were mapped at a meeting in
ooga, Tennessee, attended by
evangelists, and laymen. The
independent of the Southern
Convention. Lee Roberson, pas-
Highland Park Baptist church
aid the meeting was attended
representatives from 8 states.
group, to be known as the
n Baptist Fellowship, will be
formed in Atlanta, Georgia,
er 26-28, Roberson said.
ralized clergymen and members
ous orders engaged in full-time
would be permitted to take
assignments without endan-
heir citizenship under a bill in-
in the House sponsored by
ntative Abraham J. Multer
.). A naturalized citizen auto-
loses his American citizenship
turns to his native country for
ars or to any other foreign land

ters of some 200 Congregational
s exchanged pulpits (April 8)
equal number of Evangelical
ormed clergymen in what was
d as "the most extensive get-
ed program ever attempted by
nt bodies in America." The
de pulpit exchange was a pre-
to union of the Congregational
n Churches and the Evangelical
ormed Church in June, 1957, to
e United Church of Christ. The
dy is expected to rank as the
largest Protestant denomina-
the country with a combined
ship of more than 2,000,000.
n Lutheran ministers made an
urvey of Cleveland, Ohio, and
rbs to determine the best possi-
tions for new churches. It was
be the first time in the history
Central District's Lutheran
Missouri Synod, that an at-
ad been made to spot locations
e air.

● The Tennessee State Supreme Court has upheld the constitutionality of a statute requiring public school teachers to read a Bible selection at the opening of school each day. Chief Justice A. B. Neil said such reading when done without comment does not violate either the state or federal constitutions.

● Plans for an exchange of pastors between two Lutheran church bodies in America and the (State Lutheran) Church of Norway have been approved by the Norwegian Bishops Conference in Oslo. The American groups are the Evangelical Lutheran Church and the Lutheran Free Church, both of Norwegian background. Under the plan, which is still in the preparatory stage, young pastors from each country would serve as parish ministers in the other for one year.

● A special study committee will propose to the General Assembly of the Presbyterian Church in the U.S. (Southern) that women be ordained as elders and deacons in congregations where this is desired. If the committee's report is approved there it will have to be submitted to the denomination's 85 presbyteries for their endorsement.

● From a wheelchair, John W. Pfahler is carrying on an outstandingly successful ministry. As pastor of St. Luke's Lutheran church, Pittsburgh, Pa., the thirty-four-year-old clergyman, a victim of polio, is leading his growing congregation in new building plans.

● Twenty preachers will take part in the thirtieth annual summertime exchange of clergymen sponsored jointly by the National Council of Churches' department of ecumenical relations and the British Council of Churches. Ten of the clergymen are from the United States and an equal number from Britain.

● A unique pulpit dedicated at First Methodist church in Racine, Wisconsin, traces the story of Christianity from its early struggles under Peter and Paul to the modern preaching traditions of Harry Emerson Fosdick and Ernest Fremont Tittle. Called "The Pulpit of the Preachers," it features carved figures on each of its six corners. Clarence Seidenspinner, pastor, said the figures represent "the leading preachers of Christendom and Methodism."

● A test of 1,358 high school students in twelve United States communities showed those who based their studies on the Revised Standard Version responded more rapidly to questions and generally had a better understanding of what they had read than did those reading the same texts in the King James Version. The test also showed that many portions of the Scriptures are not generally understood by high school students in either version.

● The Secretarial Council of the General Board of Education has invited the executive secretaries of the 102 annual conference boards of education in the United States and its territories to meet with the staffs of the general board's three divisions December 10-14, 1956, at board headquarters in Nashville, Tennessee.

● A nation-wide Freedom-of-Conscience sermon contest has been launched by *The Churchman*, an independent journal of the Protestant Episcopal Church. Participation cuts across all denominational lines. Students and clergymen are equally eligible. The sermon entry must be delivered by the writer to a congregation prior to July 1, 1956. Immediately after delivery, the manuscript is to be mailed to THE FREEDOM-OF-CONSCIENCE CONTEST, Suite 708, 118 East 28th Street, New York 16, New York. *No* manuscripts can be returned. They are to be typewritten, doublespaced, with author's name and address, and date of delivery stated in a sealed envelope attached to the manuscript.

● The general secretary of the World Council of Churches, W. A. Visser 't Hooft, protested the deportation of Greek Orthodox Archbishop Makarios from Cyprus and said that the action may endanger efforts of his organization to bring Western and Eastern churches together. Visser 't Hooft stressed, however, that this was his personal opinion only, as he had not been able to consult World Council officials.

● "Methodists and War" is the title of a five-lesson unit in the Adult Fellowship Series scheduled for publication in the *Adult Student* issue of July, 1956. The author is Frank D. Slutz, prominent Methodist layman of Dayton, Ohio. He develops the course under five subjects: "Methodists Who Accept War," "Methodists Who Deplore War," "Methodists Who Reject War," "Methodist Conscientious Objectors," and "The Methodist Church and War."

● The Christian Research Foundation, Inc., has been organized "for the purpose of accumulating, conserving, and expending funds for the promotion and encouragement of study and research on Christian origins and early Christian history." It offers prizes annually to first-year students and upperclassmen in theological seminaries, graduate students, and independent research work of outstanding merit already completed. Entries for the school year 1955-1956 must be submitted before June 15, 1956, to the Secretary, 38 Longview Drive, Marblehead, Massachusetts.

The Preacher's Illustrations

The minds of two out of every three hearers "are over the hills and far away, unless the preacher knows how to call them back and hold them when they come."

By S. B. FROST

NOT SO VERY long ago, it seemed that everyone everywhere was absorbed in a single subject—'the problem of communication.' It appears to have died away again now, and at the moment the fashion seems to be 'relevance': how can geography be made relevant to ten-year-olds, Church history to first-year theological students, the Gospel to the working-classes, the myth of the New Testament to our modern intellectuals, and so on.

Perhaps it is just as well that attention has been directed elsewhere than on the subject of communication, for it is a perennial problem for which every age and every teacher must find an individual answer. Furthermore, that answer can at best approximate only very inaccurately to the perfect solution. Related to the preacher, the intense discussion tended to give the unfortunate impression that he is an advertiser needing a new line in sales-talk, which an efficient market-analysis could quickly and competently suggest; whereas he is, of course, an envoy who must faithfully speak what he has been commissioned to say.

God has said to him, as to Ezekiel: 'Thou shalt speak my words unto them, whether they will hear, or whether they will hear forbear.' We preach His word faithfully, and thereby deliver our souls; but whether men hear and repent or whether they remain unmoved is between their hearts and God. We preach, but the Word is applied to their souls by the Spirit.

Nevertheless, we all know that there is an area of our own responsibility which includes the presentation of our message, and the fact is that its effectiveness can be very greatly increased by thoughtful attention to our manner of presenting it. If our sermon is inchoate and confused, or if it is piously, earnestly dull, we are not likely to hold the attention, feed the mind, or move the heart of those who sit before us.

Most congregations are smaller than they appear, because at a generous estimate every three bodies represent but one mind—the other two minds are over the hills and far away, unless the preacher knows how to call them back and hold them when they come. He will, therefore, if he is in earnest about this matter of preaching, review the presentation of his material, and that under two heads in particular—structure and illustration. I am going in this article to discuss the latter, but as we shall see it involves the structure of the sermon at several points. . . .

Illustrations are an extremely important part of any sermon. Many a thoughtful sermon has been, humanly speaking, spoiled by the illustrations the preacher used, and many a good sermon owed its effectiveness in large measure to skilful use of this delicate art. It is a sphere in which all of us are for ever failing, and, if we are wise preachers, for ever learning from our mistakes. What I have to say is indeed very elementary and therefore it is the experienced preacher who will bear most readily with me. He knows the pitfalls. (There are some, of course, who despise an illustration, but mercifully that attitude is rare. Our Lord's parables are in themselves a sufficient answer.)

We may discuss the subject
four different heads: the singl
or short phrase, the paragraph,
current image, and the extended

By the first I mean the kind
gauge of which there are often a
examples in *The Reader's Digest*
the heading 'Towards More Pictu
Speech.' A reference to our
cities as 'suffering from harde
their traffic arteries' conveys
great deal in a very few words.
heard a preacher refer to St. P
'that waterfall of a man.' It sa
a whole five minutes' of laboric
struction that Paul was an el
speaker, whose ideas jostled o
other in their eagerness to be
in words and escape out into the
of thought and discussion.

Another time I heard a man s
a boy 'weaseled his way throu
angry crowd and was off.' Alth
have never, I think, seen a weas
one word gave me a picture of t
youngster, twisting, turning, e
as no other could have done so
But the danger is that such phra
soon become self-conscious a
tificial, and unless very sparingl
can detract from the sense of si
in the preacher.

This kind of illustration is to
ing what garlic is to cooking—th
est touch too much and the whc
is contaminated. Yet, rarely an
fully employed, the illustrative
phrase can light up a whole pas
hard, terse thinking.

The Easiest to Use

The illustrative paragraph
course, the normal manner of il
tion, and it is the normal mann
cause it is the easiest to use we
when used well is extremely ef
Its value is two-fold. It enab
preacher to concentrate the atte
the hearers on one small point
make sure that they have gra
and will remember it.

When Jesus wanted to teach t
for urgency in prayer, He t
story of the importunate wido
absurdity of regarding the par
an allegory is immediately r
when we find that to do so ma
unjust judge represent the G
Father to whom we pray. No, i
an allegory, but an illustratio
widow's *importunity* is isolated
the story, in order to isolate ou
complex act of praying the pa
aspect of *urgency*. By emphasiz
one, our Lord can underline th

This is so important that I a
to illustrate it further. Imagine
guard searchlight on a clifftop.
darkness at the cliff's foot a d

S. B. FROST *is tutor in Old Testament Studies at Didsbury College in Bristol, England, and author of* Old Testament Apocalyptic (*Alec R. Allenson, 1952*). *This is condensed from two articles in* The Preacher's Quarterly (*London*), *and reprinted with permission.*

taking place, but the search-
not direct its beam to the spot.
, however, a yacht standing
nore. The crew hold up a large
he searchlight concentrates on
the rescue area is brilliantly
t was not enough to light up
; the searchlight had to con-
on the mirror.

, it is not enough to tell a
appropriate story. There must
solated fact in that story, to
e *isolated* idea in the sermon
rected, and then the story will
mirror and reflect that idea
into the hearers' attention.
often happens is that an ap-
story is told with plenty of
ven to the point of verisimili-
ut the all-important feature
to connect the idea and the
n is never high-lighted suf-
to make the connection clear.
e experienced listeners say:
what a pity he threw that il-
away! It could have been so

u hear Dr. Graham on tele-
t Good Friday illustrating the
faith? He isolated out of all
s that might be said of faith
: that initially faith is an act
will believe.' You must take
of decision. You cannot slide
tibly into faith. You must
believe. Then he spoke of his
ons for his voyage—the de-
come by the *Liberté*, reserv-
mmodation, paying for the
ending off the luggage. He'd
n the ship, but he believed in
nce sufficiently to pay out
sail in her, to send off his
be loaded on board, and to
is arrangements dependent on
dule.

ere came the moment when
d on the quayside. There was
hip. He could read her name:
So she existed. She had taken
ge into her hold. She was
ow for the last passengers to
ard. The moment of decision
. He must *now* step from the
k on to the ship's deck. He
ved in her existence, had gen-
trusted his affairs to her, but
himself, personally, must *de-*
o on board. So, too, we must
r Christ. A general belief in
istence, a general trust in
e to look after our affairs,
fficient. We must *decide* for

not a novel illustration; it was
iginal thought; but it was ex-
effective because Dr. Graham
the thought of decision and
ted the single step from the

gang-plank to the ship, and made the one focus and reflect the other deep into his listeners' minds. As another preacher once said: 'It's a good thing, on the whole, if your illustrations can illustrate.' It is surprising how many of them do not. And the secret lies in this technique of isolating.

Give Them a Break

But the paragraph-illustration has another and very necessary function. One of the major triumphs of British film studios in the last decade was Olivier's *Hamlet*. I remember even now the sense of exhaustion when its three-and-a-half hours had come to an end. I felt more exhausted than any play or film had made me feel before. The reason only occurred to me later. *Hamlet* was written in scenes and acts, and the intervals are part of the play's structure. In them you can relax and cough and wriggle, or walk in the foyer. The film was compelled to omit them. True, Olivier had tried to compensate by long, silent shots traversing the interminable corridors of Elsinore —but the sense of interval and of relaxation had not been achieved.

Now only a specialized congregation can listen to 'solid meat' for more than seven minutes at a time, at the most. Five to three minutes is nearer the time for the average congregation. Hence that excellent old preacher's recipe, the result, not of 'listener-research' as is the above, but of simple trial and error over many centuries—an introduction, three points with an illustration to each, and an application. There are clarity and balance in that structure, and *it provides for intervals in the play.*

The preacher has been earnestly expounding Paul's concept of justification. He has been trying to show its near relation to a doctrine of forgiveness. It is not quite 'forgiveness.' 'Justification' says something which not even 'forgiveness' can say. To use only the simpler term is to blur away a subtle but important point. 'Justification' reminds us that God's holy love is not of such a nature that He can 'just forgive' and nothing more. Forgiveness is not as easy as all that. It is not to be confused with indulgently pretending that the wrong thing has not been done. It has; and that wrong act must be dealt with. The sinner must be called to account—and yet not condemned, but acquitted!

Suddenly the preacher breaks off, and in a quite different tone, at a slower speed, with a reminiscent expression on his face, he remarks: 'When I was a boy, we always took our holidays in the Isle of Wight.' The congregation relaxes, *their* expressions change, one or two hastily bring their eyes down from the ceiling and their minds back from yesterday's tennis, reclaimed by the change of atmosphere which ripples through the whole church. The preacher is letting them out. They are going to have a minute or two on the beach at Ventnor—but on the beach he will point out something of interest, and suddenly they will find themselves back with St. Paul, able to see for themselves that 'forgive' is not an adequate translation for *dikaioō*. And, moreover, the moments of relaxed interest will have freshened them for his next point.

Thus the *spacing* and *timing* of an illustration are of very great importance. Does it need to come at the beginning, in the middle, or at the end of this point? Are these two illustrations too near one another? Have I got too many illustrations? If so, some of them must go. . . .

The Recurrent Theme

The recurrent theme is more difficult to handle. Here we have only one illustration and the preacher returns to it time and time again. I heard one such sermon many years ago, on the Gadarene swine. First there was a simple recital of the story. Then came the highlighting of one factor in it: that the Gadarenes were so preoccupied with their pig-farming that all they could think of was the loss of their herd. A man healed, a home remade, a family re-united, the offer of eternal life, all meant nothing to them. Their sole response was the cry 'Give us our pigs!'

Then began the sermon proper on the rejection of Jesus: 'they besought him that he would depart out of their coasts' (Mk. 5:17).

(*Continued on next page*)

(*a*) The failure to recognize spiritual values. A man can be as materially-minded in a Highland croft as in a Mayfair flat, as blind to spiritual values in the ancient desert (Num. 11:5) as in a modern city. The cry 'Give us our pigs' is perennial.

(*b*) The failure to recognize human need. This was as characteristic of Amos' day or the Industrial Revolution, as of modern Big Business or the wrong kind of Colonialism. 'Give us our dividends, our standard of living, our racial superiority,' was but to cry, 'Give us our pigs.'

(*c*) The failure to recognize Jesus Himself. Some when they meet Him respond gladly. Others prefer Barabbas, or Caesar or Napoleon or Hitler—the nationalist adventurer who talks of 'glory' and 'pride' and 'power.' But these are only individual names for this same herd of swine. When the Nazis rejected Jesus in favour of Hitler, they were but crying again, 'Give us our pigs.'

Then followed an appeal to the congregation not to make the same mistake. I have reworked the detail, but that, I think, was the way the theme developed. Moreover, the instance illustrates the danger of this method, because unless your recurrent illustration is extremely good, the repetition begins to reveal its shortcomings. On this occasion the reiteration began to verge on the ludicrous. Neither 'swine' nor 'pig' is a word to be used too often with rhetorical effect!

The method is better suited to some more static, impersonal theme: the sun-baked Australian cattle ranch, its water-course cracked and dry, but with an artesian well driven deep into the earth which never fails, because it reaches down to an inexhaustible supply. 'They that trust in the Lord shall renew their strength' (Isa. 40:31).

(*a*) What is it 'to wait'?—it is to trust patiently, confidently, expectantly. They know their well is deep.

(*b*) Who is it that they trust? Our unchanging God, never arbitrary, never capricious; God as known, as revealed, as tested and found very sure. They know their well is deep.

(*c*) They renew their strength. The Christian life is a vitalized life. The Holy Spirit comes into the life of a man at his deepest levels and re-creates him from within. This is not superficial 'mind-training' or even 'brain-washing.' It is the renewal of a man at the uttermost depths of his personality. The wells of God bring up the water of life from the depths of life, and so it can sink deep into the depths of a man's heart.

That, I think, is the better type of recurrent theme, and though the method is not easy to use, sometimes an illustration presents itself to us so forcibly that we find ourselves driven to use it in this way. Moreover, the occasional use of such a method gives variety to our people, and for that they will be always truly thankful.

The Most Difficult

There still remains the extended illustration. . . . What I mean by the extended illustration will become clear if I give some examples. Two come to my mind—one which I heard of many years ago, and another which I heard for myself a few weeks ago, and which I have asked permission to quote.

The Parable of the Lost Sheep has attracted many preachers but a friend told me of a North Country local preacher taking it as his theme and,

"I said this is Rev. Smith—S as in soteriological, M as in monotheistic, I as in Incarnation, T as in theological, H as in Hexateuch."

because he was himself a shepherd, bringing to it his especial knowledge on the subject. How did the sheep become lost? Why *do* sheep get lost?

(*a*) Because they are not feeding well and have roamed seeking better pasture; they have been poorly fed. The Church cannot escape its responsibility for the young people who stray away from the fold and get into bad ways.

(*b*) Because they have been chased by dogs or small boys. The devil still has his tempters doing his bidding.

(*c*) Because somebody has broken a wall or left a gate open that should have been shut. The social conditions of many of our people encourage juvenile delinquency.

(*d*) Because one sheep led and the others followed. The importance of personal example can never be minimized.

Each point was carefully worked out with a wealth of scripture references and then the Shepherd's search and his joy in finding were vividly pictured to illustrate the love that God each one of us. I should like t heard that sermon.

The text of the other was: make you fishers of men' (Mk. Here the preacher began by that he was no fisherman, but derstood that there were four which every fisherman must ob

(*a*) They must have the nec skill. Ministers and Christian w must realize that their work al tails skills to be learnt.

(*b*) They must use the righ Too many substitutes for Jesu Him only were being preached in tian pulpits—my mind strongl belled against the implication c point, until I recalled the early hook' and 'mouse-trap' Aton theories. The preacher who walk Augustine and Athanasius mu held to be in impeccable compa

(*c*) They must fish the right w It was no good our preaching chapels to the few converted; we be out in the open air where the are to be found.

(*d*) They, and we, must have i patience. Now here I feel the n has only partially succeeded. Tru construction is so clear that the s is easily remembered and its mes unmistakable; but it is laboure trite, largely, I suspect, becau preacher had no personal love fo ing or especial knowledge of its and so could not bring to his illus the freshness and liveliness whi shepherd out of his wealth of e ence could bring to his.

To use an extended illustrati quires a specialized knowledge enthusiasm for the subject in ha

The great danger of course i the preacher may tell his congre more about his hobby than his I once heard a vicar who was p larly successful at fruit-growing at Harvest Evensong on 'By thei shall ye know them.' I left the determined to have a go at my and pear trees; I had never r that pruning and pest control co so interesting. But in his enthusia his hobby, the preacher forgot his illustration to Christian te except by a few hurried sente the end.

In fact, of all the different w illustration, I think this is perha most difficult to employ well. when done with skill there is the of monotony. My own feeling every preacher has only one which can be effectively preac this method, and that is the which God has spoken to him t his daily work or circumstance

ıd End for Agnostics

The spiritual adventures of agnostics who have found their way into the Church suggest three constructive paths which lead to mature faith.

a Sermon by K. MORGAN EDWARDS

Y MANY thoughtful people are
g religion. Some of them are
he intellectual leaders of our
on. Aldous Huxley is devoutly
d in the life of the spirit. Bert-
ssell, in one of his last books,
luctant tribute to the validity
hristian ethic.
us, if we are honest, have
bout our faith. There are some
hich we have not been able
through. Other problems we
put to a mental test because
derlying feeling that they might
ne our faith.
g can be more disastrous to
ne faith than to partition it
the mind. No area of a healthy
ıst be declared out of bounds
l examination.
confidence Jesus encouraged
love the Lord . . . with all your
And years before Jesus, a
mused: *"Thou dost keep him*
t peace, whose mind is stayed
. . ."
an wants to be sure of his re-
aith, he must bring his mind
hen he comes to church. For
en man satisfies the integrity
ind will he possess a religious
ce which he can wholehearted-
ace.
who are finding their way into
st study of the Christian faith
ome clues for the development
e faith. Three of these persons
onstructive paths which we
ofitably follow.
rst is to examine carefully the
of our time. The second is to
that we are honest as we look
eligious faith. And the third is
ospitality to the thing we ought

Examine Our Egotisms

Charles Dunscomb says that he was "a convinced atheist" until he began to examine the egotisms of the twentieth century. Then he found that they could not hold. He decided to put his trust in the Creator.

Consider the egotisms which men trust as a substitute for religious faith. One is *the state.* Many believe that they do not need a deep religious faith because they can trust in the state.

We do not strengthen a nation when we exalt it above all else. We make the nation strong when we help its citizens to see that even the nation is dependent upon a higher power than itself.

A second egotism we attribute to *science.* We tend to believe that science holds the answer to all of our problems.

C. E. M. Joad says in his *The Recovery of Belief* (Macmillan Co., $3.00) that one of the things which brings him back to Christianity today is that he has taken a look at modern science, and modern science presents an even greater sense of mystery and less omniscience than it did a generation ago.

All of us have the egotism of *self.* Charles Dunscomb has shown a remarkable understanding of the problem of the personal ego in *The Bond and the Free* (Houghton Mifflin Co. $3.00).

Nobody has the right to feel that he is something which another is not. In God's sight all of us are equal. When we really deal with our basic egotism, our egotism of position, power, wealth, or influence, all disappear.

Make An Honest Inquiry

A second suggestion is this: look honestly at your faith. In *The Bent World* (Oxford University Press, $4.00), Langmead Casserley says that he was reared in a home in which his family took pride in not being religious, and in knowing why they were not.

It was only when Casserley "ceased to be satisfied with the reasons alleged for not being Christian" that he found "the path that leads to the Church."

The Church has been very slow to see the wisdom of open-minded inquiry. The Church has been afraid to let people look honestly at the Bible. The Church has not encouraged its people to re-examine its creed.

If Christianity is true it will stand the scrutiny of the finest minds God has made. If it is not true we had better find it out now, and look elsewhere for the truth which alone can lead us out of ignorance.

Face Up to Life

For a third clue, consider our moral obligation to life itself. Joad says in *The Recovery of Belief* that he has come back to Christianity because he knows that it *is* what he ought to *do.*

Many people write Christianity off as wishful thinking. Actually, being a Christian is not what most of us wish to be at all. Living by the spirit of Christ is what we have come reluctantly to accept as that which we ought to do. Most of us wish to govern our own lives. But the more mature we become, the more we realize that deep satisfaction escapes us if we just keep on doing as we please.

A lot of thinking people have stayed out of the Church today because they think they have to leave their minds behind when they enter the sanctuary. How foolish they are. If God had feared that the mind would undermine our deepest faith, he would have endowed us with some other faculty instead.

If we travel the paths which Dunscomb, Casserley, and Joad did, we can discover the perfect peace which comes to him *whose mind is stayed* on God.

RGAN EDWARDS *is pastor of First*
t Church, Pasadena, Calif.

WHITSUNTIDE PREACHING--I

Whitsuntide, the Season of the Holy Spirit and of the Birth and Expansion of the Christian Church, extends from May 20 to August 19. The traditional colors for this season are: red for Whitsunday; white for Trinity Sunday; green for the remaining Sundays.

THERE ARE a number of special days in Whitsuntide, but the greater portion of the Sundays are "untagged." If the words mean what we are taught they mean, the Holy Spirit can both inspire and guide us in our preaching themes for these "open" Sundays.

The period embraces "the good old summertime," a period when our people are coming and going, when many visitors will be sitting in our pews, and when friends and newcomers in the community will be searching for an abiding place in the form of a church-home.

This all adds up to a stimulating challenge. It means that we have an opportunity to preach great themes; to reach a wide audience including prospective members; to teach by precept and example that God is at all times, particularly in the summertime, pouring out his bounty and mercies upon his children.

Some of this period will probably be vacation time for the pastor as well as for his people. Guest preachers will be in his pulpit. For the remainder of the season the pastor may follow themes unrelated to each other, or present a series of sermons centered upon some interesting subject.

There are endless possibilities, such as a series of biographical sermons or of sermons based on the mountains, rivers, gardens, and flowers related to great spiritual experiences in the Bible. Such sermons may intrigue the mind with dynamic insight and creative challenge at a time when serious thinking is often difficult due to the heat and hurrying of vacation days.

There are many books which provide good ideas for summer sermons in series and the technique of making them vital. Two excellent sources are Andrew W. Blackwood's *Expository Preaching for Today* (Abingdon Press, $3.00) and *Preaching on Bible Characters,* by Faris D. Whitesell (Baker Book House, $2.50).

Nature of Christian Fellowship

May 20, Whitsunday, or Pentecost Sunday. Galatians 5:13-26 or John 16:5-16.

Whitsunday presents the opportunity to preach Christ and his Church as both the "last best hope of earth" and the most effective means of bringing in the Kingdom. Being the birthday of the Christian Church, this is an appropriate time to explore the significance and nature of the Church and to expound the meaning of the fellowship into which we are called. A good text is 1 Corinthians 1:9.

Einstein's famous tribute can trigger the discussion: "Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it. . . . But no the universities immediately were silenced. Then I looked to the great editors in days gone by who proclaimed their love of freedom; but they, like the universities, were silenced with a few short weeks. Only the Church stood squarely across the path of Hitler's campaign for the suppressing truth. I never had any special interest in the Church before, but now. . . I am forced thus to confess what I once despised I now praise unreservedly."

The secret of the Church is rooted in the phrase ritual, "the Church is of God." This explains why *God chose what is foolish in the world,* to quote (1 Corinthians 1:27), *to shame the wise.*

When you analyze the Church further, you find vein of truth in "ecclesia." The Church is made up of who are "called out" of the world and formed by t dwelling presence of the Holy Spirit into "the bo Christ." This involves divine providence and the lasting arms of God.

Here we are afforded the opportunity to explai manifold meanings of the fellowship which men expe "in Christ" within his Church. Paul expressed one ing in his words, *If God is for us, who is against us?* mans 8:31).

Joan of Arc understood this when she cried out a her persecutors: "Do not think you can frighten telling me that I am alone. France is alone; and alone; and what is my loneliness before the lonelin my country and my God? I see now that the lonelin God is His strength. . . . In His strength I will dare dare, and dare, until I die. . . ."

There is, further, the pre-eminence of spiritual over material and temporal, and the ascendancy love of God, both vital to those who believe.

Trinity Sunday

May 27, Trinity Sunday. Revelation 4 or John 4:

Trinity Sunday affords an excellent occasion for to life the perspective of heaven and providing every with the framework of eternity within which to rela life and work. Paul speaks of *every family in heave on earth.*

Something of this perspective—the fourth dimens height in his terminology—was in the thinking writer of Revelation when in chapter four he sou come to grips with reality by changing the framew reference from earth to heaven. There are some that can be seen only from above.

In this era when the family is receiving unprece attention through new housing, new household para nalia, new problems and responsibilities, we have a opportunity to stress the right spiritual ties for the m home. We can help people to see beyond the hope fears of earthly homes to the joys and triumphs family in heaven.

This perspective is dramatized by the letter wh young man wrote home following his graduation high school and departure for employment in anothe It was the first time he had been away from home fo length of time and his absence was keenly felt, parti ly that first day at supper time.

His father wrote him the next day, telling him much the family missed him. A few days after, a came from the young man: "Dad, your letter ar thanks a lot for writing, but I can't say that I miss y

as you miss me. There is just too much to do to bout people at home."

are many values that come to us within the circle amily of heaven, such as a right relationship to d ones and friends whom "we have loved long since awhile"; the precious blessings derived through and equally vital, the cleansing lift of human un-ding and forgiveness.

ral Universe

30, Memorial Day. Ephesians 6:11-20 or Luke 1:67-

better message for this day than to highlight two e truths. First, that the solution to a great majority 's problems either as a nation or as individuals is s in character; not social, political, economic, or tarian. Second, that Christ is pre-eminent above prophets—because he nourished the inward man other ever has. A good text is John 6:31-32.

oint to be elaborated here was underscored in an titled "The Day After We Land On Mars," by S. Richardson, an astronomer of some repute (*The y Review*, May 28, 1955). Richardson advocates ping of the moral standards basic to Christendom to accommodate the men who will be making the Mars. This astronomer suggests junking moral laws r to discover the universality of natural law.

amentally the issue before mankind today is to at this is a moral universe first of all, . . . *and he les his spirit* [is better] *than he who takes a city,* s on the planet Mars.

With Christ

3, Second Sunday after Pentecost. Colossians or Matthew 13:31-33, 44-49.

range of themes is limitless, but to be specific, take and Wings." The endless preoccupation of living is and this requires roots. Roots in relation to fruit-ng suggest God, soil, and harvest. All three open ly and helpfully with imagination and application. xts may be chosen: Hosea 14:5 and Isaiah 6:2.

ge as it may seem, the life that is well rooted is also ously equipped with wings. The most appropriate re is Isaiah's famous vision of the seraphim with x wings: with two he covered his face, denoting ce; two covered his feet, for humility; and two for signified service.

says we are *heirs of God and fellow heirs with* If life is conceived as a priceless inheritance, the r can conclude his message with some well-chosen of counsel, representing Him who is Advocate with her. This summation is all the more effective be-directs attention beyond the preacher to Him who *y and lifted up,* whose train fills the temple.

of Courage

10, Third Sunday after Pentecost (Methodist t Day). Ephesians 3:1-13 or Matthew 9:35–10:1.

McLeod Bethune sets the pace for a message to nd adults alike with the answer she gave unceas-o the challenge of life. "Be a Daniel!" she urged owers, "Take the vow of courage."

easy to look about you in today's world and be ed with fears behind and ahead. Perhaps the first eeded in taking the vow of courage is to under-he paradox of fear. Edgar P. Dickie discusses this paradox with helpful insight in *God Is Light* (Charles Scribner's Sons, $3.00). He says there is a right fear as well as wrong fears.

Having set forth the paradox with clarity, it is not difficult to comprehend the *promises of God* with which to proceed with the business of living creatively and victoriously. Reference can be made to Joshua taking up the mantle laid down by Moses (Joshua 1:1-9); or to Paul pioneering in Christ's stead. Both lives will provide material for elaborating three conditions to victory inherent in the vow of courage: *Be strong . . . ; turn not . . . to the right hand or to the left;* and finally, *be not frightened, neither be dismayed.*

The Forgiving Father

June 17, Fourth Sunday after Pentecost. Hebrews 11:13-16 or Mark 12:13-17.

Being Father's Day this is an appropriate day to preach on the parable of the Prodigal Son. In David A. MacLennan's *Pastoral Preaching* (Westminster Press, $2.50), three graphic outlines for such a sermon are suggested: (1) Sick of Home; (2) Homesick; (3) Home.

Life's Enduring Riches

June 24, Fifth Sunday after Pentecost. Revelation 21:21-27 or Matthew 5:43-48.

"Seeing the Unseen" is one way to interpret the lessons suggested for this Sunday to your people. The great truths about life are spiritual in character and the enduring riches totally independent of such tangible things as silver and gold. Romans 1:19, 20 make a good text.

It is always timely to put our material riches in the proper framework of reference, particularly in this age of automation when we are prone to think we are sufficient for any problem or crisis. The Scriptures are unanimous in saying that what we are and hope to be is because of God. The proof of this is to peer behind the scenes, as it were, and ponder the fate of rebellious and godless men like Hitler.

The supreme truth, sometimes the hardest to see, is the role of love, both human and divine, in the heart of man.

One excellent proof is "A Letter to My Children," by W. Maurice Ewing, printed in *Reader's Digest* (September, 1954). It is one man's testimony showing how love delivered him from destruction and brought him safely home from near disaster at sea.

The Paradox of Liberty

July 1, Sixth Sunday after Pentecost (Independence Sunday). Zechariah 8:3-5 or Matthew 7:21-27.

Any discussion of human liberty ought to be grounded solidly in the paradox of liberty as set forth in the Scriptures. In the Book of Daniel, for example, Daniel was outwardly "captive" to the king but inwardly "free" toward God. Consider Daniel 2:22 for a text.

The paradox is one comprehended by John Newton's lines when he declares:

> . . . *prisons would palaces prove*
> *If Jesus would dwell with me there.*

It is not enough just to be free. God took Daniel's captivity and by means of his servitude made it possible for him to understand and possess both power and knowledge beyond anything known to the king and people of Babylon. Nebuchadnezzar was as free as any man could possibly be. But God brought swift and terrible judgment upon him for his misuse of freedom and abuse of power.

You Can Help the Ex-Convict

To help the ex-prisoner regain a useful place in society, the pastor must understand prison life and the peculiar problems facing men who have been in trouble with the law.

By WAYNE E. OATES

PASTORS encounter with uneasiness the needs of persons who have been in trouble with the law. More especially is this true of those who have been imprisoned, served their sentences or been paroled, and now have returned to the community to live.

The pastor is uneasy because he represents the divine concern of Christ for individuals and the protective concern of Christ for the flock of God at the same time. He bears the tension of caring for "the ninety and nine" and of retrieving "the one" at the same time. For he is the shepherd of a flock, an under-shepherd of the Great Shepherd who knows his flock and can call them all by name.

In dealing with the needs of the ex-convict, a pastor must balance the spiritual needs of the individual man with those of the community as a whole. He can be neither sentimental nor pharisaical. He should be wise assayer of the potential of the man to make a contribution to the community *in his own way.*

Warden W. J. Buchanan of the Kentucky State Penitentiary at Eddyville, Kentucky, says the pastor "should approach the man and deal with him in the assumption that he is a reasonable and responsible person who can be expected to respond accordingly." One reason for the man's failure could be that he has not been consistently treated this way by his parents and loved ones. They have given him preferential treatment by reason of his "black sheep-hood."

But they have not accorded him the right to learn from his own mistakes and to profit by experience. They have rushed in to deprive him of this inalienable right by making his decisions for him, avoiding the tedium of teaching him the facts of a situation and expecting him to act upon these facts—responsibly and reasonably.

Warden Buchanan feels that the man who has been released from prison is "naturally suspicious and quick to detect evidence of reservations and distrust." An approach of responsible, wholehearted trust will go far toward strengthening the man from within.

Hopeless Bitterness

The pastor can be of more help if he will empathetically develop some understanding as to what the past few years—or many years—in prison have meant to the prisoner. He can do this in several ways.

He can visit the warden and chaplain of a nearby prison and learn from them what the inner situation of prison life is like. He can participate in some of the clinical pastoral training programs sponsored by the National Council of Clinical Training in prisons. He can talk with the prisoner himself. One prisoner describes it like this:

"In the course of my first few years there, bitterness, hate, and despair descended upon me like a terrible progressive malady, devouring my soul. As a consequence of several prison fights, with their inevitable added toll in prison sentences, I eventually found myself in prison far removed from home and friends, facing a life sentence in solitary confinement. . . .

"It was during this solitary confinement that I reached the ultimate of hopeless bitterness. I thought there was absolutely nothing that could be done for me, and therefore v nothing done. . . . Few, I think, that dreadful point where life h solutely no meaning or value. . . a frightening experience. . . ."

He goes on to tell how he rarely peacefully, but would "actually tice a method of inducing a tranc sleep by repeated thoughts of a believable nature such as num fantastic escape plots and subse revenge on all those fancied resp ble for the wrongs and ills heaped him."

Though a life-termer, this mar covered a new meaning for life i grasp of the purposes of God fo total being. He writes appealingl more spiritual assistance for those l less ones who will not be discha Such accounts from the men thems enable the pastor to understand better.

Distorted Outlook

A part of this real understandi the man is to accept the fact tha perception of the world has beer torted somewhat by the depriva of prison life. For instance, priso is a one-sex life. The man's rela ship to women has been undernour and his relationship to men has too close. He has a great deal of tastic thinking that meets the same of readjustment in relation to w that the G.I. encountered upon charge from service.

Another instance appears in the son's relationship to work. A good of idleness has distorted the man titude toward work, and his dep ency needs for food, shelter, and ing have all been taken over b state. He is discharged with a s clothes, a few dollars, and a bus to get him back to his point of and conviction. He tends to tra this dependency to other sources criminal parasitism is only one c choices.

A third instance of this distort apparent in his social relation to groups of people. While in prison h only a criminal population from to draw his friends. He has le how to get along with this crow select friends and carry through meaningful behavior in relationsh them.

Now he is alone. He can find men who have been discharged patterns of revengeful behavior c up in prison will have opportuni expression. Or there are other alt tives of a more wholesome nature the church can provide.

With all these distorting effe pastor may well be realistic and r

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llible in accepting at face value he man says. This could be in- ed to mean that the pastor is to t the man. Far from it! It means e man is half-blind to what the is really like, and that the pas- ould pay more attention to his y to see it aright than to becom- part of his distorted perceptions using him of falsehoods.

n he does this, he will discover ot all prisoners who are released ir communities are alike. They lividuals and should be treated .

den Buchanan suggests that the should "get to know the man. rough knowledge and careful of his family background should de; his education, religion, de- his criminal activities, course of prisonment record, addiction to or alcohol, relationship to his nd children, etc., should be de- d through a warm but firm re- nip.

ne system of liaison between the and the chaplain will help at int. The chaplain may help the to continue any program he have been working on with the

Types of Ex-Convicts

e are several types of men re- from prison. Paul Jaggers, chap- the Eddyville State Penitentiary, s the following classification as nelpful:

here is the man who has served time. He has not merited the me that is given to the prisoner d conduct and conformity. This s not been able to adjust to the ion or to his fellow inmates or ond to efforts to rehabilitate e will be difficult to reach when eleased.

"2. There is the person who has earned good time of three months each year of his sentence. This man has been able to adjust to the institution and to cooperate with his fellows. In many instances he has been helped through the religious instruction program of the institution. Given the interest and care which he deserves from a Christian community, he may become an integrated and useful citizen.

"3. There is the man who is paroled. He has finished one third of his sentence if he is a first time conviction, one half if he is a repeater. If he has a life sentence, he must serve a minimum of eight years. To be eligible for parole, he must have a good prison record, a certain place of employment to which to go, and be considered a good risk by the Parole Board. His movements are restricted, his citizenship is not his, and he must report regularly to a parole officer."

With this understanding of the man's situation, the pastor is prepared to make a few deductions of his own as to steps to take in being of help. Obviously, the distortions of the man's perception indicate that he needs adequate Christian fellowship in small groups of Christians who do not make "Exhibit A" out of what they are doing for him.

The man will be sensitive to what he thinks is superficial acceptance on the part of a group or an individual. This fellowship should follow something of his own educational level of interests and participation, but be scaled slightly upward.

The man usually needs some form of marriage counseling. His family is not to be overlooked in efforts to help him. His children need the visitation and strong undergirding that adequate Christian men can offer in their attempts to relate emotionally and socially to their father.

His wife, often tempted to divorce her husband and tempted by the opportunities for unfaithfulness to him, is under his suspicious scrutiny now that he is back home. Or he may have no family, and his relationships to women are often of the most unwholesome variety. When he starts a courtship with a girl, the question always arises as to how much he should tell her.

The man always needs a job. A group of laymen in Louisville, associated with the Committee on Institutions of the Council of Churches, have as one of their projects the finding of adequate employment of ex-prisoners. They have been successful in many instances of revitalizing a man's spiritual outlook through his vocational interests.

A man's pastor can do much toward establishing the confidence of the community toward the ex-prisoner. This is a problem about which the pastor could, apart from any specific instance, prepare a sermon and stimulate his people to realistic concern about these men's need for work.

Finally, the man may be sick. He may need medical, surgical, or psychiatric care. One of the most tangible services the minister can render is to put him in touch with adequate medical attention. If he is bothered with drug addiction or alcoholism, the pastor can acquaint him with resources for help. He can introduce him to men who have conquered these difficulties in Christ.

If the man is in need of psychiatric treatment, the pastor can cautiously prepare the man to receive help and enable him to get in touch with competent psychiatrists.

Avoid Social Isolation

Isolation and drifting are the damprot of the ex-convict's spirit. Chaplain Jaggers says very aptly, "any signs of an inclination to drift or detach himself from the groups which have been opened to him should be dealt with immediately and an effort made to discover the causes at work. Hopeful waiting at this point may prove disastrous."

In dealing with the social isolation of a former prisoner, the pastor's most formidable obstacle is the resistance and fear of his own church people's need for respectability. A consistent program of education through preaching and teaching will do much to enlighten and thereby make more realistic and helpful the relationships of people to the ex-prisoner.

They, like the pastor, endure alternately the temptation to gushy sentimentality and harsh condemnation. This kind of treatment lays the groundwork for the man's return to prison. On the other hand, an objective, consistent, and informed pattern of pastoral care and community understanding will lay the foundation for his regaining a useful place in society.

Central in this pattern of pastoral care and church concern is the response of pastor and people to the man's need for confession and forgiveness from God. A safe, nonthreatening environment provides for all except the most incorrigible to come to grips with their own personal responsibility for their sad plight.

This is the ground on which he stands to receive the acceptance of God after first accepting himself as a sinner. Then the pastor and the church have the infinite resources of Christ, with whom alone the man's need can be basically met.

Ministry in the City Jail

In a prisoner counseling service, ministers of various faiths and races are seeking to help inmates of a large city jail.

By SAMUEL SOUTHARD

"PREACHER, I'm in jail because I got drunk." Many ministers have heard these words after a jail service as they talked between bars to prisoners. Questions run through our minds: Is he just a drunk? Does he have a job? What could I do about it, anyway?

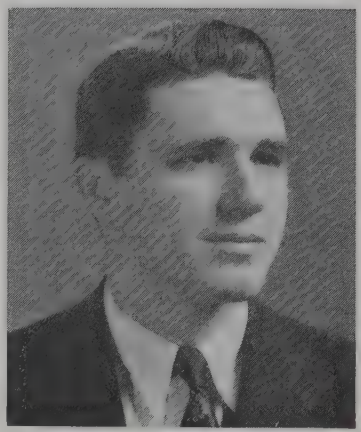
Clergymen in Louisville, Kentucky, have organized a prisoner counseling service for men and women that we might find in our own city jail: alcoholics, periodic drinkers, thieves, prostitutes, parents who do not support their children, reckless drivers, young people who run with the wrong gang.

Counseling by ministers of all faiths and races is available to these people one afternoon a week under the direction of the Civic-Religious Advisory Committee. This committee was organized by the sheriff in the summer of 1954. The chairman of the committee, Chaplain Frank Taafel, Louisville Veterans Administration Hospital, chose twelve Protestant pastors as counselors.

Additional counselors were chosen by leading priests and rabbis. One Protestant counselor and one Catholic volunteer serve each week. They spend one afternoon in personal counseling and conduct separate worship services on Sunday.

The counseling service works this way. Chairman Taafel has lunch at the jail with each new Protestant counselor on the day assigned for counseling. After discussing the work, they are joined by the sheriff and his chief deputy. These officials provide the pastors with information about the age, religion, time in jail of each prisoner who is to be interviewed.

The counselor then goes to a comfortable office designed to make the prisoner feel more "at home" and away from the jail "atmosphere." Each pastor sees two prisoners in one afternoon. The inmates are screened by Mrs.



Leona Sharpley, one of the jail matrons. Without this screening, pastors might see the same chronic complainer every week, and thus deny time to others who are actively struggling with their problems.

The co-operation of the jail staff is indispensable in another way. Unless pastors are presented with the facts about a prisoner, they have no way to help the man who "gives the chaplain a snow-job," who covers his case to make a good impression. With the facts, pastors can act to help many.

The sheriff, for example, presented the record of a twenty-seven-year-old man who had a good army record and a steady work record. After counseling with this prisoner, the pastor for that week called his employer and urged that the man not be fired.

Then the prisoner's mother was called, and she verified the court record of his orderly behavior at home, but occasional drinking bouts in taverns. She was willing for him to return home if the employer would keep him on the job. When the prisoner was released, the counselor told him to call any time he had the urge to "blow his lid" again.

It is too early to give a judgment on the results of counseling, but the example shows what can be don

The biggest job for the futu counseling is an adequate follo The committee is now working wi Committee on Institutions of the C cil of Churches on a "big brother" gram between laymen and fc prisoners. A similar program of "v teer probation officers" was atten several years ago when the jail h full-time chaplain.

In addition to the counseling se pastors conduct worship services Sunday. Each counselor serves Sunday afternoon every four mo Few of us realize what prisoners subjected to in some "worship" s ices.

Before a full-time chaplain was pointed in 1949, four competing ligious groups gathered, each in a ner of the jail, to outsing and outpr the others. The church at Corinth c have been no worse.

During the three years of his se the chaplain was attacked by t groups for refusing to allow "G preaching." When an "economy m ure" cut off the chaplain, the dar of chaotic Sunday services retu

But worshipful services are a possible through the Civic-Relig Advisory Committee. The ministe each Sunday brings his own cho special music. Two forty-five-mi services are held, one for men, on women. Attendance is voluntary— good. The jail staff publicizes the s ices among the prisoners.

Clergymen Deputized

The four clergymen who const this committee, and who select the tor-counselors, are deputized. They go in and out of the jail at any inspect any part of it.

Such confidence on the part of cials does not sprout overnight. It been growing for fifteen years thr the Louisville Council of Chur co-operative and constructive wor public institutions.

In 1952 the Police Court, under J David Cates, was visited by over hundred clergymen in a year. were his guest on the bench, and c seled with anyone who desired help.

Laymen on the Council's Comm on Institutions have conducted izenship Schools" for offenders in Juvenile Court, and have prepare *Handbook for Grand Jurors* for Criminal Court.

This co-operation between Chri laymen, officials, and pastors has the foundation for a fruitful couns ministry in the city jail.

SAMUEL SOUTHARD *is instructor of Pastoral Care at the Institute of Religion at the Texas Medical Center, Houston, Texas.*

Counselor's Workshop

Thinking that another man may be the father of her child, this woman confesses to her pastor—tells him she does not want the baby even though her husband does.

An Unwelcome Pregnancy

OUPLE have belonged to this urch for several years. Showed terest. Husband forty-one, wife one. No children. Husband owns business, gives her good house, l car. She has plenty of time ney. He recently joined Masons, four nights a week or more in c work.

twelve years of marriage, Mrs. pily announced that she was to have a baby. Two months s I was sitting down to my Sun- ner, the phone rang. It was Mrs. uld I come over immediately? w her better than I do her hus- because she has helped with ffice work around the church.)

all

n I reached the house, Mr. D. utside, aimlessly clearing away vy from the front of the stone- f the house. I asked him, "What matter?" "Ask *her;* she's inside," wered.

nt in and she met me, weeping. down and she said, "I couldn't any longer. I've told Sam, he close friend of both of us, and end advised us to tell our doctor r minister, so I sent for you." at did you have to tell?"

t the baby may not be Sam's A fellow who has been a good of us both came to see me once, nce, while Sam was away on a g trip, and we did wrong. I didn't yone, and now that I think back, *could* be that the baby is *his* and I don't want to have it."

at does Sam say about it?" I "He says that it's all over and should have the baby, and that l take the baby as his own and hing else will go on just as if e slip had never happened—only e fellow who is to blame with me ever enter this house again, and ll have nothing else to do with

hat all right with you," I asked. "Yes, the part about having nothing else to do with the man. But it isn't fair to Sam to be put to the expense of rearing a child that isn't his. I don't want to have the child, or if I do, I want the child put out for adoption!"

At that point Sam came in and repeated the way he felt about it. He said he still loved her; even though she had done wrong, that he would stand by her, and that he wanted her to have the baby.

She had already talked to her doctor and he had told her the baby was too far developed to consider an abortion. She was already feeling life. However, she had made an appointment with the doctor for the next day and wanted me to go with her. I agreed.

After speaking to her briefly about the assurance that God forgave us our sins when we turned to him in repentance, and reminding her that she *had* now spoken to all the individuals to whom she should, perhaps, confess (for she was very conscious of her wrongdoing, repeating many times that she had always been a *good* girl except for this one time), I asked if we might not pray about it.

Both assenting, I prayed something like this: "Dear heavenly Father, we come to thee asking for thy guidance for these thy children. We remember thy promise that thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness if we confess our sins to thee and turn from them. Guide them both in their decisions in this matter and help them, trusting in thy forgiveness, to go forward from this point determined that the life ahead of them shall be lived as it should be lived. We thank thee for the way Sam is facing his problem and we pray for Margaret, strength and faith sufficient for her need. In Jesus' name. Amen."

The next day I took Margaret to Dr. R. He talked to both of us about the chances of the other man being father of the baby. By careful study of charts and the calendar he was able to assure her that there was very little likelihood of anyone but Sam being the father. When I took her home she seemed reassured and relieved.

Second Call

The very next day she called me. She was weeping again. Could I come down? I couldn't but the next night I visited when the husband was home. She went over the whole thing again, plus this—that she wanted Sam to take a test for sterility. This he refused to do. I talked to him about Masonic work, and urged the two of them to form the habit of regular church attendance. They came the next Sunday.

During the week she called me several times, but each time I was out and my wife took the calls. On one occasion, my wife, thinking she just had the jitters about having a baby, was able to calm her down and reassure her quite a bit over the phone. The phone calls dropped in number.

Third Call

The next few Sundays they did not come out to church, and after about three weeks she called me again. I dropped in that afternoon and found her still in about the same condition she had been that first Sunday. She had been losing weight, crying a great deal, insisting that Sam take sterility tests and blood tests, saying that she doesn't want the baby.

At this call she mentioned that having a baby would "tie her down." I said, "It seems to me a cruel thing to force Sam to take a test for sterility. That knowledge might hurt him even more than what has happened already. Why can't you take the attitude that since Sam is willing to take the child as his own, that you will so accept it too, and determine that you will so surround this baby with a good home environment, that no matter who the father is, it is your baby and Sam's baby, and go on from there?"

I think she took this not as preaching, but as kindly advice from an interested third party, but I'm afraid it didn't help her.

I wonder—does she not want the baby just because she is immature and doesn't want it, no matter *who* the father is? Does she really not love her husband, and perhaps love the other fellow? Does her sense of guilt cause her to feel that she should punish herself by giving the child away? Is she telling the truth when she says there was only one such instance?

In any event, how could I handle this better?

(Continued on next page)

Evaluation by

WAYNE E. OATES

THIS woman's conversation does not add up to a clean-cut sense of guilt. Her guilt reaction has every evidence of being a morbid guilt reaction, and her confession of having been with another man has a lead-like ring of unreality.

Other symptoms stand out to present a woman who is acutely mentally ill, and her confessions should be seen in this light. They themselves may be a part of the illness, having only a tangential relationship to reality. The overall picture of her loss of weight, her crying jags, her attempts to manipulate the husband, the pastor, and the doctor, and her continuation of fantasy production as to her husband's fertility, all point toward a psychotic kind of reaction to pregnancy.

OATES

One can surmise that she is a person who has always rejected the role of motherhood, or for some other reason has gone for twelve years of marriage to a man ten years her senior without having children. One would ask whether he has not "babied" her, relieved her of the responsibilities of adulthood, and maybe agreed with her that she and he would never become parents.

One would ask whether they were trying to have children or *not* to have children at the time of the pregnancy, what birth control measures they had taken, whether total refrain from sexual intercourse was the technique, or whether, in spite of medically recommended techniques of birth control, she nevertheless had become pregnant.

Evidently she feels a good deal of hostility toward her husband for *getting* her pregnant, or for *allowing* her to get pregnant. She cannot believe he would do such a thing to her, and in her desperation, she raises the question of his fertility as to whether he *could* do such a thing.

But all this is speculation until a total clinical evaluation can be made on the basis of the total social history of the woman and of her marriage in particular. Likewise, to sit and speculate on this would be to waste valuable time that obviously should be used in getting her husband to see that the whole set of ideas appears to be part of a larger psychotic reaction and that psychiatric help is immediately indicated.

If she could be hospitalized, it would protect both of them from her indiscriminate and compulsive confession of this unrealistic set of reactions to more and more untrained ears that would hear it only as the words of a woman who made "one mistake." This reflects the basic fallacy of taking the word of a mentally sick person at face value without first having a total psychiatric survey of the situation as a whole.

Then, too, her ideas are provocative of desperation and suicide may accompany them. This is another precautionary reason for the controlled environment of a hospital.

The pastor has dealt with the woman wisely as far as technique is concerned, but in the way the average lay person would as far as his deeper grasp of what is going on is concerned. He did wisely to hear her out, not be shocked, and treat her confession with the assurance of forgiveness and with prayer upon the first presentation.

However, he did not seem to detect the compulsive element in the confessional, the obvious desire to hurt her husband (which is probably unconscious to her), and the even more covert self-punishment element in it for her. Nor did he stop to ask whether the woman's confession were really true, or whether it were only a part of her very real mental illness reaction to the maturing demands of the impending motherhood.

I have a feeling that she would have wanted to be rid of the baby even if she knew and it could be proved that the other man could not be the father —that it was *he* and not her husband who was sterile!

Naturally, in such a situation the clinical procedure is plainly to convince the husband and wife that these reactions are not normal and need the attention of a psychiatrist. This in itself would soften the husband's judgment of her, raise some question in his mind as to the truthfulness of her somewhat counterfeit confession, and shake her grip on the situation a bit so that she would not be the domineering person in the course of events.

It is good that the pastor has an open relationship to the people involved. He can sustain them with his affectionate patience, his steadying hand, and his appeal for a reflective decision. He can very directly say that great decisions like this can best be made when the person is rested, well, and reasonably relaxed.

WAYNE E. OATES *is professor of Pastoral Care at Southern Baptist Theological Seminary, Louisville, Ky.*

Evaluation by

PAUL B. MAVES

HERE is a good pastor who is t to become a better pastor. He re that he has not really helped the w to solve her problem, and he is ha by his inability to do so. With awareness he will be driven to gr else he will frustrate himself.

MAVES

Up to a ce point he seem have handled rather well a a way that helpful. But help was superf

The major w ness seems to the fact that, most of us, he either pressed time and impa for a quick re tion to the problem or was unab penetrate deeply into it because fear of personal involvement.

He was too much the administ rather than the pastor. He praye soon and gave advice too quickly used pressure to get the couple to to church rather than having emerge out of their own thinking

He raises some penetrating and portant questions. He even sug that past experiences have a ha the woman's attitudes. Why do not have the answer to these ques from the only people who can them—the people involved? The tion of the problem probably de upon the answers being found b couple. How could he have gotte answers?

For one thing it would have t more patient listening and more than he seemed to give to it. H terrupts her story to ask what her band thinks before she has had to say what she thinks. When she that she did not want the child o she wanted it put out for adoptio minister was not listening to fin why. He seemed to be marshalin arguments to persuade her t through with it.

He does not seem to have disco why she wanted the minister to go her to the doctor rather than her band.

His prayer is well worded and ful. Before a person can make a

(*Continued on page 26*)

PAUL B. MAVES *is associate prof of Religious Education, Drew Theo cal Seminary, Madison, N. J.*

Methodist Plan of Communion

A commentary on the Methodist Ritual for the Lord's Supper—its history, development, and present adequacy.

W. MAYNARD FRENCH

OMMENTARY on the Methodist urgy of the Lord's Supper takes proportions of a historical study. ie cumulative histories of suc- revisions, abridgments, and al- s.

orm and comeliness may have onceived in the nomadic tents Hittites 2000 years before Christ. dge of its maturity is its long nored existence, ". . . developed rtailed, overlaid with superstid purged from accretions, as- vith the fiercest bigotry, and de- through good report and evil . . ." (*The Divine Liturgy,* by Luckock. Longmans, Green & t of print).

uition blossoms in the whispered of the faithful participant, *the* LORD *is in this place; . . . . none other than the house of nd this is the gate of heaven"* s 28:17).

passionate embrace of Holy nion and the ensuing pressure upon the communicant is ex- ed by only a few of Christ's Much of the historical and l charm of the Lord's Last Sup- s unnoticed from a lack of ap- on and intelligent understand- o get the fullest measure of n and spiritual refreshment we acquaint ourselves with the of Holy Communion as it un- d progresses before our eyes.

Methodist churches follow the ions of paragraph 1908 in the scipline and use the "Order for the Administration of the Sacrament of the Lord's Supper or Holy Communion I." This order *is* the complete order of worship for those Sundays or any other time when Holy Communion is to be celebrated, and it should not be tampered with by self-styled liturgical improvisators.

The first of the five preliminary rubrics suggests that a fair linen cloth should cover the Lord's Table. Ancient usage insists that the linen cloth represents the linen in which Christ was buried. Upon the linen there are often five embroidered crosses, one at each corner and one in the center, drawing continual attention to the five wounds of the Lord upon the cross. Because of the very personal nature of its association with the Lord, the fair linen cloth is often made by hand rather than by machine. In some denominations it is left on the altar at all times.

The second rubric is sufficient unto itself. Most Protestant churches, to be consistent in their fight against the powerful liquor industries, insist on the unfermented juice of the grape, even though wine is more ancient and symbolic. The Methodists at Oxford mixed water with wine for their celebrations of the Lord's Supper, as was the practice of the Nonjurors and others. Today this is widely practiced by the liturgical churches.

The third rubric reminds the communicant that kneeling is the preferred posture for communing, but standing or sitting is allowed. The posture of the communicant today is a ramification of a theological difference of the seventeenth century.

Bishop William Laud, the Nonjurors, and the supporters of the First Prayer Book of Edward VI, pictured the communion table as an altar and the communion act as a Eucharistic sacrifice. To the Puritans, however, it was merely a table and Holy Communion but a fellowship meal. Those would kneel who believed the table to be an altar and the communion act the dramatization of Christ's sacrifice. Those who saw it as only a fellowship meal sat or stood.

The Wesleys strongly supported the Laudian theology of the Eucharistic sacrifice and therefore they knelt at Holy Communion. With the seeping of Puritan influence into Wesleyanism the rubric was expanded to include other postures and inadvertently a totally incompatible theology.

The fourth rubric suggests the use of the tools of devotion in preparation for the Sacrament. If silent prayer and meditation are not the tools of every expectant communicant, then his corporate devotions are often rough and unfinished.

The final rubric launches the service by suggesting the first hymn. In John Wesley's service there appears a rubric directing the minister to stand at the altar or table. This does seem more in keeping with the mood of the Eucharist. There seems to be something incongruous about leading the events of the Lord's Last Supper from a pulpit or lectern when the table or altar is an intricate fixture of the remembrance.

To summarize the obvious is to remind ourselves of our laxity toward the communion rubrics. They may take on the proportions of fly specks on the periphery of spiritual dynamics. Yet they have a purpose.

In his *Earnest Appeal to Men of Reason and Religion,* Wesley wrote: "In every parish where I have been curate yet, I have observed the rubrics with scrupulous exactness, not for wrath, but for conscience sake" (See *The Sacrament of the Lord's Supper in Early Methodism,* by John C. Bowmer. Alec R. Allenson, $2.50).

After the singing of the hymn the congregation and minister read respon-

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MAYNARD FRENCH *is pastor of nia Methodist Church, Mace- Ohio. This is the first of two treating Holy Communion from a manual of services,* The Wesley Prayer Book (*Current us Thought Book Store, Oberlin, 2.00 single copy, $1.50 for ten or*

sively the words of adoration. Armed with Scripture these sentences unveil before the worshiper the quadrivial nature of God. The sentences are taken from John 4:24, 1 John 1:5, 7, Isaiah 40:31, and 1 John 3:1, 16.

The words of adoration did not appear in Wesley's Sunday Service nor in the succeeding revisions in America. They first appeared in the 1932 Discipline of the Methodist Episcopal Church. The prefixing of the words of adoration to the Holy Communion liturgy was reflective of a growing conviction that we should always come before God with a "joyous song and praises."

The theological overtones here are discordant with tradition. Tradition insists that man is unworthy to speak words of praise to God before he has begged God's forgiveness of past misbehavior. There is a certain naïveté about words of adoration preluding the Lord's Supper. It is reminiscent of Robert Browning's:

God's in his heaven—
All's right with the world.

Considering the present world outlook, it might be more realistic to prelude our services with the Psalmist's:

Worship the LORD *in holy array;*
tremble before him, all the earth!

Perhaps the words of adoration and the Gloria Patri would rest more comfortable in their foremost position if they were thought of more as a choral introit to worship.

Antecommunion

Historically Holy Communion has been divided into three distinct parts: antecommunion, communion, and postcommunion. Antecommunion was the period of instruction preceding the act of communion which was open to the neophyte and baptized alike. During this period the Decalogue and creeds and Scripture were rehearsed and recited until the unbaptized knew by rote the basic laws and commandments of this new faith.

When the instruction and exposition were completed by the leader the unbaptized would leave and the love feast (the *agape*) would begin. Here was inacted the table events of the Lord's Last Supper. Postcommunion involved those prayers and hymns which expressed the communicants' thankfulness to the sacrificed Lord.

In the ancient celebration the Lord's Prayer introduced the period of instruction. The Lord's Prayer and Collect for Purity are the only prayers which remain in use today that were part of the priest's vesting preliminaries before Mass in the Sarum Missal.

Wesley did not alter this use as it appeared in the English Prayer Book of 1662. His instructions were, "And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling." Why the Lord's Prayer and Collect were transposed in the 1932 Discipline is difficult to determine. It may be indicative of a calcified pattern of churchly procedure which demands that the Lord's Prayer be tacked on all prayers and said by all present.

Now that the congregation is invited to rehearse the prayers with the minister this act should be dramatized in all its penitential finery. The Collect serves as an ultra-personal invocation to communion by casting the brilliant light of divine introspection into the deepest and darkest human crevices. The Collect, like the Anglican Call to Confession, outlines the pattern of ship, the need for confession, an troduces the more specific spiritu aminations in the Ten Commandr The Lord's Prayer at this jur serves as a prayer for pardon or of assurance.

The Commandments Included

The present pattern for the l logue Litany dates back to Th Cranmer. In Cranmer's 1549 editi the Prayer Book he left largely changed the Latin Mass. Prote pressure, however, forced him to changes in the 1552 revision whic still characteristic of English lit and also of those churches such a Methodist which have liturgical pr genitures in the English Church. It at this time that the Ten Comm ments with Kyrie response were cluded after a long absence from liturgy.

The commandments, as has been gested, are instructional and penite in nature. They represent a scruti the soul, punctuated with the an *Kyrie eleison* response, "Lord, mercy. . . ." Cranmer intended tha *Kyrie* would fortify the mood of trition. The early Christians and Greeks used this same *Kyrie,* how as an acclamation of praise. It either be addressed to Caesar or depending on whose favor and was more potent at the time.

To be in keeping with the tonal ties of both ancient and mec moods, the *Kyrie* should be sung the arrangement and music on pag of *The Methodist Hymnal.* To r "Lord, have mercy upon us, and all these thy laws in our heart beseech thee," after each comm ment, as it is written in the hymna the Book of Worship, is too cur some. It is more logical and c that this particular response come the last commandment only.

"Lord, have mercy upon us, an cline our hearts to keep this should be used for all but the *Kyrie* response.

Following the Ten Commandme the Lord's Summary of the Law transcript of Matthew 22:37-40 di appear in the communion office 1718. The English Nonjurors di the literal interpretation the Pu placed on the fourth commandmer wanted to emphasize the Comm ment of Love as the only Law Summary of the Law and Deca were placed in the Methodist rit 1932 along with the words of a tion. Needless to say, the Summa the Law was not included in We Sunday Service.

Evaluation by Maves

(*Continued from page 24*)

confession, however, he has to become aware of the central issue of his problem. I doubt if she could truly repent because she did not clearly understand what motives were operating to cause her to do what she was doing. She could not feel forgiven because she did not have access to the source of her guilt.

When she did not respond to the doctor's assurance that this was really Sam's child, the minister seems to have been nonplused. When she insisted that her husband take sterility tests, the pastor seems to have identified himself with the husband and gave her a lecture. This seems to have closed the relationship for the present.

At this point the pastor is the one who will have to open the situation by going back to listen with more patience and more understanding and without taking anyone's part or prejudging what should be done.

The pastor needs to go back to the first statement she made. She couldn't bear to keep her secret longer. Now he needs to find out what she expects from her minister and he needs to define what the role of the minister is. This was never cleared up. Perhaps he could ask, "In what way do you believe I could be of help to you?"

His first job is to help her to explore more deeply her predicament. Then he can make the Christian gospel relevant to her situation and can minister to her true needs.

e is nothing incongruous about
calogue or the Summary. One
ut the particulars of devotion;
er describes the feelings of de-
When seen in the white light
logue and Summary perfection,
wl with uncleanliness and cry
ord, have mercy upon us. . . ."
Beatitudes have been added to
thodist liturgy to augment the
ws by adding a strong note of
estament authority. Since the
des do not harmonize too well
e other liturgical material and
e precious time, it is natural
n to be omitted.

esponsive Scripture, Isaiah 53:
peared in the 1939 Discipline at
ting Conference in deference to
hodist Protestant Church where
used regularly. The responsive
re predicts the Good Friday
While it does not clash with the
color scheme of Holy Com-
it is of a slightly different
and, along with the Beatitudes,
be omitted.

re Readings

the reading of the Epistle and
antecommunion drops its peni-
relude and quickly assumes the
of instructor. The readings se-
f course, should still reflect the
ws of salvation to all who are
and obedient under the law
t.

anthem is to be sung it should
the Epistle and Gospel. The
nusic between the Epistle and
dates back to early celebra-
the Eucharist. To the primor-
rgists the reading of the Gospel
climax of the antecommunion.
he Epistle reading a deacon
arry the Gospel book from the
the pulpit while the cantor
a psalm. (This was called the
from the name of the step
hich the cantor stood while
gradus.)

carrying of the Gospel book,
he congregation stood, sym-
the bringing of the Gospel from
(the altar) to mankind (the

ght be well if we would return
ustom of standing for the Gos-
only because standing usually
a gesture of respect and ad-
for the Gospel, but in a prac-
nse the congregation's position
red for the reciting of the creed
g the Gospel lesson.

ome unknown reason Wesley
include a creed in his Sunday
Communion Office. It is certain
repeated the creed in his own
ion, and he did not possess any
theological reservations concerning the use of creeds or the words of any particular creed. Wesley was led, however, by a desire to compress the English rite for American approval. The creed apparently fell victim to his compressions. The Methodist Episcopal Church, South, was the first church to reinstate the creed. At present it is permitted, but the mechanics of hunting through the hymnal or Book of Worship is a great deterrent to its use.

The Nicene Creed has been historically associated with Holy Communion. It was first recited as a part of the Holy Communion celebration in the fifth century. The recitation was ordered by Patriarch Peter the Fuller of Antioch. The creed was used to clearly delimit the nature of Christ.

Arianism during the reign of Constantine had influenced many to believe that Christ was not the only begotten Son of God (*Homoousian*), but that Christ was only the Word of God. At the Council of Nicaea in 325 the nature of Christ was indelibly stamped with the words: "Very God of very God; Begotten, not made; Being of one substance. . . ."

One hundred years later, therefore, the Nicene Creed was used at the Eucharist to distinguish between those who believed in the dual nature of Christ and those who denied it. The Nicene Creed is used today at Holy Communion because of continuing emphasis upon the offering of God in the form of Jesus Christ for the sins of the world. It is also used because it is a statement of orthodox Christianity and, therefore, fits well into the historic framework of the Holy Communion liturgy.

Contrary to common practice, there should by all means be a sermon. In fact, Holy Communion in many prayer books is the only office which provides for a sermon. Here is a great opportunity to close the period of instruction with a prophetic voice mingled with the voices of centuries past.

The two rubrics preceding the offertory sentences are all that is left in Methodist practice of the beautiful and symbolic liturgy of the medieval church. The instruction to remove the linen cloth from the elements while the congregation is singing a hymn is but a shadow of the past glories that surrounded the bringing of the sacrificial gifts of money, bread, and wine.

In the first four centuries of the Christian celebration the people themselves brought bread and wine along with their money offerings. This, incidentally, placed a great burden on their consciences. Giving the elements, representing Christ's sacrifice, for the Eucharist, the people were reminded that their gift of money should constitute a sacrifice. And often it was.

After the fourth century the Eastern Church and eventually the English Church developed the "Great Entrance." This was a procession of laymen who brought the oblations of money, bread, and wine to the altar while the rest of the congregation chanted a psalm or the offertory sentences.

Those who have attended a dramatic production at a "theater-in-the-round" know how effectively the audience feels a part of the plot when entrances and exits must be made down the aisles to the stage. In the same way we might profitably incorporate the "Great Entrance" into our communion services. This should cause the congregation to feel more involved in the sacrificial drama.

Seeing the elements at the head of the procession, reminding us of Christ's walk to the cross, might also cause a parsimonious congregation to exuviate their niggardliness and make some sacrificial offering to the ushers. This could be done while the congregation is singing, "All things come of thee, O Lord. . . ."

Following the response is David's offertory prayer from 1 Chronicles 29:11. David was reflecting the joy of the Hebrews at their willingness to give for the building of the Temple. In the Anglican rite the prayer of the whole Church comes at this juncture. Wesley included a prayer for the Church Militant in his Sunday Service but it was omitted in America in 1792. David's prayer or exclamation concludes antecommunion. (*To be concluded next month.*)

O God, our heavenly Father, look in favor, we beseech thee, upon the homes of thy people. Defend them against all evil, and supply all their needs according to the riches of thy grace. Make them sanctuaries of purity and peace, love and joy. Bless all dear to us wherever they are, and grant that they and we may follow thee at every step of our daily life, that, though our paths may lead us far from one another, we may all abide within the safe shelter of thy love; through Jesus Christ our Lord. Amen.

—From *The Book of Worship for Church and Home*

Our Plan of Evangelism

Nearly 1,300 new members in four years—evidence enough that this is a workable method.

By EVERETT W. PALMER

TWO GREAT potentials for special service in evangelism are largely neglected in most churches. These are the resources in the youth and the men.

Visitation evangelism has long been a normal "men's activity" in the First Methodist Church of Glendale, California. The initial group of men were recruited by diligent personal visitation. Each had to be won for the task. Each was convinced that this is the most important work any person can undertake.

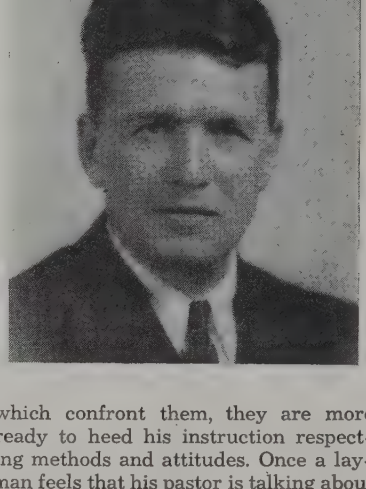
Four years ago two hundred men were enlisted and trained for work as "fishers of men." Recruits are constantly added to this group, keeping the total available for evangelistic visitation about two hundred. They carry on their visitation under the direction of a chairman with a committee subject to the guidance of the Commission on Membership and Evangelism.

Since the Fishermen's Club was organized, nearly 1,300 new members have been received into our church, more than 50 per cent coming by profession of faith. The church has a total membership of about 3,400.

The pastor must accept special responsibility in the task of recruiting new men for the work of visitation evangelism. Careful attention must be given to the need for recruiting only the strongest, most qualified men.

Another job for the minister is that of providing adequate instruction. Excellent resource material is available through the Methodist Board of Evangelism, both in its leaflets and the monthly *Shepherds* magazine. A filmstrip is also available.

It is imperative that the minister join in the visitation evangelism with his laymen. When men know their minister is out facing the same situations



which confront them, they are more ready to heed his instruction respecting methods and attitudes. Once a layman feels that his pastor is talking about procedures he is not practicing, that minister's value as a leader in such work is gone.

Two Weeks of Evangelism

Our church has a "Week of Evangelism" in the fall, usually during the week of Thanksgiving, and another immediately after Easter.

The November "Week of Evangelism" combines a preaching mission with visitation evangelism. This gives opportunity to recruit the entire church for response to the appeal of evangelism. Interest must be awakened and mobilized. Those not needed for visitation evangelism can be asked to support the preaching mission.

We have found that the spiritual momentum of Lent, Holy Week, and Easter greatly undergird evangelism immediately after Easter. Workers are at their best in spiritual vitality. People visited are most responsive. Prospects gained through use of a special dedication card in the Easter service fresh promise to previously de prospect lists.

The week following Easter do seem to be the appropriate tim another preaching mission. The has come for action growing fro newed faith and dedication. A we visitation evangelism now can bri abundant harvest from Lent and E

In addition to concentrated pe of evangelism, we maintain a re monthly schedule for the work, the exception of the vacation m

One night of each month is nated for visitation evangelism have an hour for supper, fellow instruction, and prayer before the go out to visit. We start the s promptly at 6 P.M.

The period of instruction begi 6:30. On some occasions we use a strip teaching visitation method others we deal with special pro the men have met previously. S times we share experiences or in way endeavor to pool and make able to the entire group the know each has gained.

At 6:50 we begin a period of ship. It is a time when we surr our souls anew to Christ and lay upon his presence and supp strength.

The men are on their way in of two with packets of assignmen seven o'clock. Large maps of the are posted near the door for those do not know the way to their a ments. Small pocket maps are available.

Teams are urged to return that for a report to the Fishermen chairman. This tends to hold th their task. When the men return have a chance to visit informall share many a happy and rewa experience. Though a team may had a difficult and barren eveni helps to hear of another team's su This will help bring them back for the next month. And if someone vides light refreshments, the cau good fellowship is greatly enhanc

We emphasize most of all the for keeping the visits Christ-cen and directed at the primary pu of securing commitments to Christ. Unless this emphasis is constantly, visitation evangelism generates into merely a campaig church membership.

In securing prospects, we use common sources as a visitor's ca the pews; registration of attendan the congregation at least once a m sometimes for a period of six con tive Sundays; follow-up on all member parents of church-s

EVERETT W. PALMER *is pastor of First Methodist Church, Glendale, Calif.*

RE are "a few" of the 290 persons who joined First Methodist Church in ndale, California, last conference year. The photo was made on "New Member Roundup Sunday" last May.

nonmember attendants of adult , and nonmember families served minister in weddings, baptisms, ls, or pastoral counseling.

sionally a "concern" card has sed. On this card members give me and address of some friend, e, or business acquaintance they believe should be visited. maintain a "dead" file. There we a card for every person who, for reason, should not be visited or ed by a team of fishermen. This carefully checked before a new ct card is prepared.

ccasion the "dead" file is checked rtain whether or not some cards e made available again for use fishermen. Conditions and the es of people often change. Some finest members have been re- l from cards reactivated after ears and more in the "dead" file.

master" file is maintained in we keep a card for every pros- No worker ever takes a card he master file out of the office. used by workers are duplicates from the master file. Despite all intentions and best efforts, rs will lose prospect cards.

train our visitors to make a con- nd careful report of their visit prospect card when they fail to a commitment. They list their and the date of the call. Some cts are called upon as much as and four times over a period of nd three years before commit- are secured.

ess important than the securing mitments is the responsibility of urch to prepare the new mem- -be for membership. At the ommitment is secured, all pros- are enrolled by the visitors for participation in the premembership class. All youth of senior high-school age and all adults are required to attend a "New Member Fellowship." Junior high youth are prepared for membership in three training courses extending over a period of about three months each during the school year.

All senior youth and adults, whether coming into membership by transfer or on confession of faith, are required to attend four preparation meetings. Three are held on successive Sundays following the evening service and the fourth during the hour prior to the service when the newcomers will take the vows of membership.

Even those coming by transfer from other Methodist churches appreciate a brief review of Methodism—its history, beliefs, and goals. Since everyone needs continual encouragement and direction for growth in religious living, we endeavor to interpret and apply the meaning of our church vows, give some suggestions concerning religion in the home, and outline the "holy habits" imperative for health and growth in personal religious living.

This training program, involving many of the church leaders, is carefully planned. The curriculum is outlined in a letter sent to all candidates for membership. The training schedule is repeated each month. If a person misses one meeting he may make it up the following month and still join with the class in which he began. Or he may unite with the next month's class.

For the occasional individual whose occupation prevents participation in the Sunday evening program, a special training schedule is set up to follow the Sunday morning services for a period of three weeks. For those whose infirmity prevents attendance at either Sunday morning or evening instruction, special training is provided in home visits by a minister.

Nobody stands at the altar to take vows who during the previous four weeks has not indicated the sincerity of his intentions by faithful participation in the period of preparation.

Such a method of dealing carefully and personally with each candidate for membership naturally restricts the number which can be dealt with properly each month. It requires a steady, ongoing program of evangelism rather than an occasional surge. Fortunately, it prevents the possibility of sweeping large numbers of unready people into membership.

Methods of Assimilation

In the work of assimilation, two procedures are followed. The first is the "fellowship friend" program. A special group of trained people help integrate new people into the life of the church. Individuals and families are assigned carefully to individuals or families of similar age and interests.

These fellowship friends help people to become acquainted with the church school and other groups within the church. They watch their church attendance and in other ways keep them under loving care until they become an active part of the church family.

The second phase of our assimilation is the long-range "Parish Plan." This is developed to maintain the ties of friendship and family spirit throughout the entire church.

The organization calls for a parish plan director as over-all supervisor. Reporting to him are zone directors. Reporting to each zone director are captains. Visitors report to each captain.

Each visitor is assigned not more than ten individuals or family units in his vicinity. He visits them on occasion in connection with certain church-wide interests such as attendance or World-Wide Communion Sunday or participation in Lenten services.

Visitors report cases of sickness or other special needs to the ministers. They endeavor to strengthen ties of loyalty to the church. Where people become disgruntled or indicate coldness of heart, they show loving concern. This plan is never used for financial appeals, but serves only the spiritual needs of the members.

The work of evangelism of youth among youth is the newest of our evangelistic efforts, entered into only recently. At that time we joined with a nation-wide Christian Witness endeavor. This is an adaptation of methods in visitation evangelism already proved effective by the Fishermen's Club.

The Radio Parish of Chicago

"Radio ministers" in the Windy City are on call for listeners who desire spiritual counsel. The interfaith group also sponsors daily religious programs on an FM station.

By VIRGIL A. KRAFT

A LITTLE BOY in Chicago asked his father, "Daddy, when are we going to buy a radio? I've been watching television all my life!"

Radio, long an established medium of mass communication, is growing in popularity and usefulness. During 1955 the sales of radio receivers set new records. As of November 1, 1955, there were 2,719 radio stations on the air, an increase of 184 since that date in 1954. Now that radio has moved out of the living room and has become the companion of people in so many places, no one can really assess its power.

It is important that radio programs are becoming more and more local. This plays directly into the hands of community-minded agencies and persons who are prepared to use the medium of radio for community-centered programs.

In 1953 the Federal Communications Commission released a new FM radio channel in the Chicago area. Immediately Methodist minister George F. Courrier began to interest some of his friends in the possibility of acquiring it for a community-centered station.

Years ago Courrier was selected to establish a radio station for The Methodist Church in the Chicago area. But a church-owned station was considered by other churchmen as too "visionary" at the time, so the station which Courrier finally was able to build in Hammond, Indiana, had to be commercially owned and operated.

Start an FM Station

By 1953, despite television, radio had proved its permanence, and FM radio (frequency modulation or high fidelity radio) had begun its phenomenal climb to importance in the modern home.

While serving as Methodist chaplain at the University of Chicago, I got into the broadcasting field through work with the campus radio station. When Courrier asked me to become an associate in the effort to build the largest FM station in Chicago, I accepted readily.

Within a few months the Chicago Skyway Broadcasting Company was formed and Station WSEL was born, with invested assets amounting to a hundred thousand dollars. William Irvin, associate public relations director for the Admiral Corporation, was made president.

Being almost exclusively in the hands of Christian churchmen, Station WSEL began a broadcasting program which was to mark it from the first as the "Good Community Station." The management refused all advertising which was of questionable benefit to the community, and made its facilities available to all community-uplift organizations and persons.

As a result of intensive promoti efforts, the FM audience in Chi began to grow. Three years ago t were about 200,000 FM homes in Chicago area. Now the F.C.C. rep that there are little less than one lion in the city proper, and it is timated that there is at least ano million in the suburban areas. M new automobiles are being equip with AM-FM radios.

Anticipating a significant FM ra audience, Courrier invited me to sume the task of encouraging churches to make systematic use of station. A committee of intere clergymen and laymen was formed, lethargy on the part of many chu officials and unfamiliarity with the te niques and trends in radio made necessary to postpone any defi broadcasting effort for nearly one y

Finally the Radio Parish of Chic was organized, with the help of Cha Ray Goff of the Chicago Temple; I ter R. Minion, a Methodist dist superintendent in Chicago; Bisho Ralph Magee; and Paul E. Turk, pa of Euclid Avenue Methodist Chu Members of the board included rep sentatives of several denominati some of the persons serving as offi appointees of their denomination.

As stated in the constitution, " Radio Parish of Chicago is an inter nominational fellowship united for promotion of religious education evangelism in greater Chicago." Th Methodists were elected officers, Le Minion being the president. Ralph Schell, a Baptist and associate exe tive of the Chicago Church Federat was made vice-president.

THREE men who help direct the work of the Radio Parish are Virgil A. Kraf author of this article; Lester R. Minion, president of the Radio Parish; an John H. Scambler, of St. Peter's Episcopal Church, who conducts a weekl program on church liturgy.

VIRGIL A. KRAFT, *a director of the Radio Parish of Chicago, is president of the Radio Institute of Chicago and vice-president of Station WSEL. The Institute is a training school for work in radio and television.*

Daily Programs

the help of Station WSEL, granted free use of its facilities fered broadcasting time on a less ost basis, the Radio Parish board ed a daily fifteen-minute pro-

rently the weekly schedule in- these programs: Monday— of Honor" (interviews by Ken- Hildebrand of Chicago's Central n); Tuesday—"The Church We (John H. Scambler of St. Peter's pal Church explains the liturgy Church); Wednesday—variety m by the Women's Division; lay—"Fireside Minister" (a mes- y Lester Minion); Friday—"Let Be Light" (religious drama pro- by the National Council of nes); Saturday—"Your Mental " (panel discussion by special- Sunday—"Story-time" (Bible for children).

ncial support has come from in- d individuals and from Radio memberships. A membership given to everyone who contrib- t least $5.00.

s on Call

aff of "associate radio ministers" ous denominations in the Chicago as appointed by the Radio Parish These pastors are on call when- n unchurched listener requests rvice of a minister.

y week there are calls for some f help, ranging from simple re- for information to an urgent for spiritual service. A young st his sight a few years ago and d to know why he should con- living. A woman refugee from ny, recently widowed, found without intimate friends or a home. A young couple wanted pt a child of mixed parentage. A n feared she had lost the love of usband.

problem is handled either at ne of the call, or later by one of sociate radio ministers.

ough the Church Federation of r Chicago, the young people of y are planning a series of oc- al worship services to be broad- the time most of their Sunday meetings close. All groups who will experience a new sense of an unity.

he Radio Parish expands its or- tion and budget, new programs e introduced, such as lecture s on a variety of religious sub- dramatic productions, and local music.

Radio Parish of Chicago is pre- pared to assist in organizing radio parishes in other cities and to provide a variety of transcribed programs to supplement local productions. The Chicago Skyway Broadcasting Company, in co-operation with the Evco Corporation, will advise any churchman on how to build a profitable FM station in a metropolitan area. Send inquiries to the Radio Parish of Chicago, 188 West Randolph Street, Chicago 1, Illinois.

When John Wesley found that most of the people in his day were not attending church services, he took the Christian message out to them. Can you imagine what John Wesley would do with a modern microphone?

Idea Forum

Official Board Manual

Someone said that there is nothing greater in the world than an idea whose time has come. We believe we have such an idea in University Methodist Church, Buffalo, New York—a *Manual for the Official Board.*

Last April the quarterly conference elected officers for the new year, June to May. During May the minister met with the commissions and committees for fellowship, orientation, and preliminary planning.

During July the minister carefully studied the Discipline, evaluated last year's church program, and then made notes for the official board, commissions, and committees under four headings: (1) Definition, according to the Discipline; (2) Fields of Responsibility; (3) Objectives for the new year; (4) Activities for the new year.

In August further consultation was held and the final draft for the manual was ready for printing by September first. It is a forty-page mimeographed booklet, 7 by 8½ inches in size, with a printed cover.

Its contents include: the calendar of the Christian Year; the church officiary; an outline under the four headings listed above for the official board, commissions, and committees; a directory of the church constituency; the Spiritual Life Fellowship units, listed with geographical boundaries.

Members of the official board were presented copies of the manual on Return Sunday. We believe that this manual will be a valuable work book for the entire year.

Raymond E. Risden

A Church Brochure

Like the Fuller Brush salesman, I like to leave something in the hands of the people whom I visit, something which reminds them of my church—First Evangelical and Reformed Church, Shelbyville, Indiana. So we prepared a one-page brochure which combines in a brief space an invitation to our church, a few words about our program, and a map of the community pinpointing the location of our church for newcomers.

Pictures of the exterior and worshipful interior of our church, the pastor, activities such as the women's guild and the youth fellowship are also used.

The brochure is excellent to leave in the hands of newcomers, prospective members, and those who have no church connections. I have even left it in barbershops, hotels, and doctors' offices. It helps us to spread the news about our church and what it has to offer.

Ervin J. Florin

Attorney-Minister Council

The Houston Bar Association and clergymen of various faiths have formed an organization to render spiritual help to persons facing felony charges for the first time, or who seek divorces where custody of children is involved.

Called the Attorney-Minister Council of Harris County, the group will provide the services of a minister in cases where a litigant expresses a desire for spiritual counseling and has no personal minister to turn to. The service is free.

Persons who desire the service may apply through the bar association offices or his attorney.

The council's work is directed by co-chairmen—one minister and one attorney.

W. H. Barsh

Conference Board Libraries

Acting no doubt on the assumption that "reading maketh a full man," the Holston Conference Interboard Council has mimeographed and distributed its library catalog of over 700 books.

The books are on subjects of special interest to workers in the field of Christian education. They are available on request for a two-week period for the payment of return postage.

Two Professions Get Together

An Institute of Psychology and Religion provides pastors and physicians a monthly opportunity for lectures and discussion on mutual problems.

BY JAMES L. RAY

IN OMAHA, Nebraska, a doctor and a minister were talking together. The doctor, Charles Tompkins, was a dependable church member and a pediatrician in the Omaha Children's Clinic. The clinic had an effective program of preventive psychiatry which the doctor was explaining to his preacher friend, Ben Wallace.

"We preachers could use that stuff," exclaimed Ben with enthusiasm—and ideas began to tumble.

What would happen if doctors and ministers got together to discuss the abundant life and the world's lack of it? An experiment was planned. Letters were sent out, contacts were made. Another physician, G. A. Young, Jr., was enlisted to join Tompkins in representing dynamic psychiatry.

Experiment day came. A group of ministers were on hand, and most of them were accompanied by their wives. The doctors did some explaining from their field, the ministers talked from their experiences, and the wives said their piece. The combination seemed to "click."

When the day was over it seemed too good to give up, so another forum was scheduled. They have been held regularly through the years since.

This group is now formally organized as the Institute of Psychology and Religion. There is a board of directors which assumes the responsibility of planning the programs and handling any business. All denominations are invited to participate, and several are regularly represented.

How It Functions

There are two regular groups in the institute. The Orientation group consists of those who are in their first year of participation. Their activity is geared primarily to gaining an understanding of the basic principles of psychodynamics. This group meets on the third Monday of every month. Some couples come from as far away as 300 miles to attend. The place of assembly is a room in the Omaha YWCA Building.

The daily routine is something like this: At 9:30 A.M. Tompkins gives the group a lecture from his series on "Avoiding the Emotional Problems of Living." Discussion follows.

After lunch Young begins with an explanation of some phase of human behavior as it has come to be seen by dynamic psychiatry. After this introductory explanation (of thirty to forty-five minutes), it becomes everybody's discussion. All share alike in questioning, testing, examining, and seeking for new insight. The group disciplines itself as to what to take up and what to pass by. The whole afternoon is spent in this fashion.

We call the other group in the institute the Continuing group. It meets on the first Monday of every month, and is made up of all members who have completed the orientation series.

The meeting begins at 9:30 A.M. with a case study. Someone presents a problem. It is usually a situation current in his parish. The group studies the case to develop an understanding of the true motivation of the people involved. Then we hunt for suggestions of a solution. An experienced psychotherapist is always on hand to help think the case through.

After lunch the program moves on to a panel discussion on some topic. The panel members have prepared for the occasion, and will present their best thinking on the assigned subject. Young is always a member of this panel, bringing in his psychodynamic interpretations of behavior manifestations.

The subjects selected for the themes of these meetings serve a purpose. They bring the general principles of psychodynamics to bear upon specific questions of religious interest. Some topics we have investigated are "Sin and Salvation," "Religious Fanaticis "Prayer," "The Call to Preach."

What Is Learned

In trying to indicate what we learning, I will represent the mi terial view. Other professions h joined our ranks, and indicate they are learning from the experie too.

The ministers of our group are veloping a wholesome appreciation what psychotherapy is all ab Through this association we are acq ing additional tools for ministerial w By becoming familiar with the w of another profession, we are gradu ly adding to our insights into the man enterprise and strengthening resources for coping with it.

We are coming to understand psyc logical terminology. Psychological c cepts had been largely intellectual c cepts with us, but now they have co alive. We see projection, for insta in innumerable places where we never suspected it before.

We have clarified in our thinking place of sex in psychotherapy. We know that sex, as such, is one of many causes of conflict in a personal It is a real issue to be faced, but been misunderstood and overwork We have come to see that sex often comes the screen behind which hi another fundamental drive.

The institute does more than tea It is changing us. Needless to say, have grown in our capacity to do p toral counseling. We possess deeper sights into the problems of living, we have more of a "feel" for the co seling relationship. Most important, understand ourselves better.

Our preaching has been affec Many of us cannot preach the serm from the barrel. When old serm

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JAMES L. RAY, *formerly of Omaha, Nebr., is pastor of the Methodist Church in Wollaston, Mass.*

under enlightened psychological
ıy they diminish in authority. If
mon idea itself is still sound, then
of the illustrations fail to make
st.

approach to church administra-
s affected. Knowing more inti-
how pressure for support of
inister's program" can backfire
uised ways, we have less use for
on than ever—even pious coer-
We are more patient to work to-
with the laymen to develop a
on point of view, and to feel with
he need to put it into effect.

Perhaps the most significant thing of all is that our parsonages reflect our activities in the institute. We have come down-to-earth so that we are doing a better job of practicing what we have been preaching. Indeed, we understand better how to practice it. Members speak of tensions that have been relieved, neglect of the parsonage circle that has been eliminated, and children who are better understood.

It might summarily be said that we have so improved our feel for the basic values in life that this aptitude shows up in everything we do.

ow Many Days in a Vacation?

Whether the pastor is away for a week or a month, he and his church should agree on the number of days involved.

ALBERT J. WAGNER

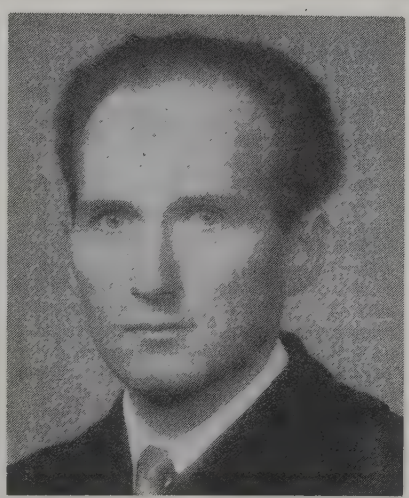
NISTER in my town was given
o Sundays off for a vacation last
r. By taking his Sundays at dif-
times, he was able to arrange two
-day vacations, a total of twenty-
ys. This is a very neat, old, and
ing trick. Many laymen do not
vell of this practice.

s ago a layman said rather sar-
lly to me: "Now is this an
y week or a minister's week?"
r words, is this a seven-day or
ve-day affair?

ethics and level of the ministry
ing. Most of us refuse to be
differently from other people;
ger do we take discounts or de-
pon "donations" to supplement
laries. The average church is
to pay for a better minister.
hen, do we maintain the fiction
ır vacation week should be of
rent length?

aps the local church should bear
the blame, for ordinarly nothing
at quarterly conference about
gth of vacations. I think that it
everything else is discussed

an in industry and his employer
ne exact length of the employee's
n. Why should not the minister
church have a similar under-
g? This would prevent embar-
nt to either one. If the vacation is



to be two weeks, that means fourteen days, not seventeen or twenty.

Set Number of Days

Most ministers resent it when a layman says jokingly that we work only on Sundays. Most intelligent laymen understand the diversity of the minister's tasks. Very few think that the pastor's salary is paid only for Sunday work. And yet, we give this impression ourselves when, in our vacation periods, we take off as many days as possible, just so we are back in time for Sunday.

Misunderstandings can be prevented. The best way would be for the Pastoral Relations Committee and the minister to confer on the number of vacation days for each year. I suggest *days*, because under the peculiar workweek of a minister, it is difficult to think in terms of weeks. If the minister is busy in his study and parish, then every day is a working day for him. Sunday is different only in that it is specialized work.

Closely allied to the vacation problem is that of the minister and his workweek throughout the year. Methodist ministers are not "hired" by a local church, of course. Neither are we paid by the hour, day, or week. Nevertheless, it is the local church that does pay us. While we are paid on a yearly basis, the work is accomplished within the framework of hours, days, and weeks.

The minister cannot be a strict "hour" man like his clock-punching brother, for many times the minister is still working when that brother has gone home. Because of the nature of the ministry, it is in a real sense a twenty-four-hour job, seven days a week.

But there again lies the rub. For in making that broad statement we sometimes are soothing our own consciences for not having spent more hours and days at work in the parish. Many ministers (and I am among them at times) spend too many hours a day and too many days of the week "off" the parish—either physically or at least mentally.

The church can never say how many hours a day the minister must work, but it can (through the Pastoral Relations Committee) state the number of days a year belonging to the minister for vacation or otherwise. And the church has a right to expect that the rest of the time the minister will be at his work. A church will always take into consideration emergencies that may make any plan nonoperative for awhile.

If a minister must have one day a week off, then the total number of days, including the vacation time, should be understood when the salary for the coming year is stated. For instance, a church may allow its minister seventy-five days a year for himself.

Most of us find that in the busy church program it is difficult to regularly take one day "off" each week. But if the pastor knows how many days he has for himself, he may group them for less busy times.

Most churches appreciate system and ethical behavior in the minister's work schedule. And any system that makes for better understanding between the minister and his church is worth the effort.

RT J. WAGNER *is pastor of First ist Church in Curtis, Nebr.*

The Fountain

Boomerang

Love is never wasted; it will come back to you some day.

—Dagobert D. Runes, *On the Nature of Man* (Philosophical Library)

Human Nature

There is surely no tragedy like living one's years and missing life or even a significant segment of it. I have seen much of the world of physical beauty. I have "walked in the fields." I have sailed the seven seas. I have watched the cloud lift from the peak of the Matterhorn. But rather would I have bypassed all of these than to have missed the wonders, the beauties, and degradations of human nature.

—Frank O. Beck, in *Hobohemia* (Richard R. Smith)

Who's Who?

The New Year's number of the news summary of the *San Francisco Chronicle* made this amusing mistake: Beneath the yawning visage of a female panhandler appeared this comment:

"A Lady Dugong named Eugenie, planed into San Francisco from Guam, cheerfully munched clams and attracted thousands of visitors to her warm water aquarium tank, died of an old spear wound last week, and turned out to be a male."

Beneath the picture of the strange and lamented sea animal (the Dugong) appeared this comment:

"A lady panhandler named Tina Dutton absorbed S.F. officialdom most of the summer. Pinched for begging, the fur coated 21 year old blond drenched Hall of Justice with tears and generally delighted newspaper readers. City authorities finally gave her to Los Angeles."

—Contributed by Edward L. Peet, Central Methodist Church, Sacramento, Calif.

Not Prepared

We are like the natives of the African forest who were suspicious of Albert Schweitzer because they had never dealt with a white man before who did not want to exploit them. Like them, we are ready to protect ourselves against selfishness and tyranny as best we can; but we are not prepared for decency and generosity free from ulterior motives.

In fact, we are living in a world which would not know what to make of the love of God if seen in the flesh. We say to ourselves, "If Christ were to come to earth today, would we not also fail to recognize Him? Or might we not be like that army 'officer' who admitted that if he were the military governor of Palestine today and Christ were to come again, he would have to execute him again?"

—David E. Roberts, in *The Grandeur and Misery of Man* (Oxford University Press)

Need the Savior

It is ridiculous to speak reverently of Jesus as the supreme teacher, if one does not pay attention to what He teaches. And the minute you examine what the teacher says, you find that you need more than instruction in righteousness; you need the Savior.

—Andrew W. Blackwood, Jr., in *When God Came Down* (Baker Book House)

His Duty

We can imagine one of these soldiers writing home f Palestine to his mother in Rome, saying: "I had a terr experience yesterday, Mother. A squad of us had the of crucifying a man named Jesus—a Jewish agitator claimed to be a prophet. He had been causing trouble some time and had won a considerable following. (Jesus was arrested. We were really good to those rebelli Jews, and let the rest escape. The authorities figured when they had arrested Jesus, the others would disp in fear and bewilderment. . . .

Believe me, mother, the pounding of those nails was of the hardest things I have ever had to do. I wish t there had been some way I could have avoided it; b after all, I was simply doing my duty, and so I obe orders and looked the other way. Still, I think it had be done. You have to be tough with these Jews or th will take over the whole empire. You know how aggress they are. The sword is the only language these peo understand. You have to use plenty of force if peace is be insured to these barbaric provinces."

And so Jesus kept saying, "Father, forgive them; they know not what they do."

—Gardiner M. Day, in *Christ Speaks From the Cr* (Seabury Press)

Lest We Forget

Think . . . what such a commodity as a refrigerator do to religious certainty. When families picked fresh ve tables from their garden for the evening meal they fou it easy to remember that God was the giver of the s sunshine, and rain which produced the harvest. La when they used the old-fashioned icebox they were s conscious of a power beyond their own which had produ the ice, and were aware that the food was only tempora preserved. But modern refrigeration tends to transp man entirely away from direct contact with the Pow which is the source of the harvest. Food, gathered in so remote time and place, is frozen so quickly, and preser for such a long period, that all thought of God as the Crea tends to fade away. In its place develops the idea that m himself originated both the shiny electrical appliance the provisions which come from it to feed his body takes a longer view to appreciate the fact that the food its origin in a power greater than the human, and still wi appreciation to understand that the refrigerator itself composed of elements put together by a human mind wh found its inspiration in the creative action of Almighty G

—G. Ernest Thomas, in *Spiritual Life in the New Tes ment* (Fleming H. Revell Co.)

A Stone

In a day when the world is more ready than at any t since the early centuries to hear the good news of Chr tianity, contemporary theology is in danger of succumb to the *mal de siècle* and handing the world a stone. Sm wonder that men like Joseph Wood Krutch, Lionel Trill and Jacques Barzun, though they have seen the fatal we ness of the humanist position, still cling forlornly to as at least preferable to what they expect to hear in name of theology. They are at a loss to understand h intelligent, public-spirited Christians can associate the selves with what to them is a defeatist and obscuran position.

—E. La B. Cherbonnier, in *Hardness of He* (Doubleday & Co.)

d Friend

umber of years ago an Old Testament scholar was ning a radical theory of the authorship of the book ah, and he admitted that he shrank from the hail of m that was sure to follow. But, he said, "there is a fate than being misunderstood; it is to be to truth a riend." That word I would lift in warning to all who atever reason are tempted to lower the banner of n these difficult days. . . .

—Harold A. Bosley, in *Sermons on the Psalms* (Harper & Brothers)

her Plane

summer's day while fishing in a Canadian river, ed a May fly struggling on the surface of the water. oment or two it was dead. I found myself reflecting brevity of its existence. Within twenty-four hours' had fulfilled its life's mission—birth, reproduction, eath. On the other hand, giant redwood trees of nia are still young when they have lived a thousand But the life of man is on a totally different plane. pacities require eternity for their fulfillment. . . .

—John Sutherland Bonnell, in *Heaven and Hell* (Abingdon Press)

n

fisherman Peter had not gotten his degrees from ological seminaries. He had not had time to formu- y sermon notes. But on that day of Pentecost when ly Spirit came upon him, he rose up and preached ty sermon that converted 3,000 souls! After they him speak they all wanted to know, "What can we

is the way the Holy Spirit always works: He s men to action.

—Bernard E. Michel, in *The Moravian* magazine

uered

kingdom of heaven is not the isolation of good from is the overcoming of evil by good. . . .

Alfred North Whitehead, in *Religion in the Making* (Macmillan Co.)

le Wants

t does the Negro want in his new Southland? In , I think it can be summed up in these four simple

e wants that every Southern child shall be able to d grow and learn *in the South,* without having the of inferiority stamped on his skin or burned into l.

e wants the right to secure any kind of work of he is capable, without being denied because of his

e wants access to every public privilege or service ch a citizen is entitled, without having to crawl in h back doors or to stand behind screens like an or a dog.

e wants an American's participation in the proc- f his government, receiving all rights and protec- and bearing all responsibilities.

is what he wants, this is all that he wants, and he s that under God this is fair.

Harry V. Richardson, in "What the Negro Wants" (Southern Regional Council)

Plentiful Harvest

Let us look at the evangelistic opportunity in America today:

69,000,000 persons have no church affiliation
19,000,000 of these are youth 12-23 years of age
31,000,000 persons move each year
Crime is growing four times as fast as population
37,000,000 babies were born 1945-1955
42,000,000 estimated to be born 1955-1965
Population increasing at the rate of 2,500,000 per year
Estimated population by 1956—190,000,000
833,000 new family units established 1950-1955
2,000,000 more new units will be established 1955-1965

—Harry Denman, to the General Board of Evangelism

Not too Large

These two principles—widest religious tolerance and a strengthened sense of our common ethical foundations of belief—need not deter any man from following his own faith or from peacefully urging his own convictions upon others. But, taken together, these two, when practiced, will bring to the world that understanding, that desire to live and let live, which is the spiritual basis of any community. The world is now too small for violence, but it is not too large for sympathy and understanding and mutual respect among all its peoples.

—Grayson L. Kirk, in "Religious Liberty—Man's Link to Man" (an address at Colonial Williamsburg)

Listening

A friend of mine who has spent many years in listening admits that in the course of it, he has learned something of what the Bible and the Apostles' Creed refer to as the "Descent into hell" and is quite frank in confessing that for him each act of listening that is not purely mechanical is a personal ordeal. Listening is never cheap. Only the listener who can say "for what else was I born" can fulfill this vocation.

—Douglas V. Steere, in *On Listening to Another* (Harper & Brothers)

Flee to Christ

There is an account of a nun who was troubled by the devil with such wretched thoughts. When he addressed her and attacked her with his fiery darts, she said no more than this: "I am a Christian." The devil understood her very well, for it was as if she said: "I believe in the Son of God, who died on the cross, who sits at the right hand of the Father, who cares for me, and who is accustomed to intercede in my behalf. Let me alone, you cursed devil! With his inscrutable seal God has given me assurance." At once the temptation ceased, and at once she had peace of conscience and love for God. He wishes his predestination to be more surely grounded on many certain arguments. He sent his Son to become man, and he gave us the Sacraments of his Word, which cannot be doubted. The words of that nun come to mind in time of temptation, for unless we flee to this Christ, we shall either despair of our salvation or become blasphemous epicureans who hide behind divine predestination as an excuse. These opinions are impious and wicked.

—Martin Luther (*Luther: Letters of Spiritual Counsel,* Westminster Press)

One to Preach From

REDISCOVERING THE CHURCH, *by George Laird Hunt. Association Press, 178 pp., $3.00*

By MERRILL R. ABBEY

When a volume is offered as "a book for the pastor to preach from," I find myself hoping it will do three things: say something thoughtful to feed and stir my mind about a significant subject, reflect some warm human understanding, and bring me to moments of insight that will lend vigor and color to specific sermons. George Laird Hunt has made good his publisher's promise in all three regards.

Books about the Church are not always basically human documents; this one is. Not blind to organization, nor without sociological concern, nor aloof from theology, it is addressed in the main to the needs of men in their loneliness and lostness. "What we are searching for is *community*," Hunt says.

"Community is found in any relationship where the personality of each person within it is respected, where no one person tries to dominate anyone else, where each person can speak his mind freely, where each feels that the truth spoken to him by another person is uttered in respect and love and not for any impure motive."

How such community may be found without surrender to conformity is recognized as a major problem. Hunt believes that it "is achieved by reconciliation with God the Father." His exploration of this thesis leads to thoughtful ventures into biblical backgrounds, the meaning of the sacraments, the function of preaching, the witness of the Church in society.

This central structure of the book has a sound theological orientation, though expressed in "layman's language." As might be expected of the editor of Adult Publications for the Presbyterian Board of Education, Hunt's theological vitality is clearly nurtured in a Calvinism which has assimilated contemporary life and literature and speaks relevantly to this hour.

I use a marginal checkmark which indicates a passage that stirred my imagination and drew me into the kind of conversation out of which I filed a note for some sermon I had previously scheduled for coming months. Half a dozen of these in one book constitute a good score. In leafing through these pages, I find nearly three times that number of marked passages.

I must go back to other sections because they either raise or illuminate questions which demand more thought and possibly later pulpit attention. In several helpful ways, this is "a book to preach from."

Removal of the Myths

THEOLOGY OF THE NEW TESTAMENT (Vol. II), *by Rudolf Bultmann (trans. by Kendrick Grobel). Charles Scribner's Sons, 278 pp., $4.00*

By CLAUDE H. THOMPSON

In 1941 Rudolf Bultmann published an essay calling for a "de-mythologizing" of the New Testament, in order to make it intelligible to an age far removed both in time and thought-forms from the first century.

BULTMANN

The task of the interpreter is that of "myth-removal," dispensing with the mythological wrappings of New Testament truth much as one discards the box containing a Christmas gift. But this must be done with care, so as not to mar the gift. The gift, in this case, is the *kerygma*, regarded as the "proclamation" of the redemptive deed of God in Christ.

In Volume I Bultmann discusses the "presuppositions" and "motifs" of the New Testament which define his peculiar perspective, as well as the theology of Paul—understood in this "myth-removal" context. Volume II considers the theology of the Johannine literature and the subsequent development of theology "toward the ancient church."

Bultmann's extensive studies are utilized to describe the "Johannine Dualism" which becomes evident when man, choosing to be self-sufficient, "perverts the creation into the 'world.'" This predicament, set forth in what Bultmann regards a "Gnostic myth," is met by the divine "krisis," the coming of the Son of God.

One might suppose that this is simply traditional Incarnational Christology but for Bultmann's theological skepticism concerning the historical data about Jesus.

Possibly critics have overstressed this historical skepticism. Ac Bultmann regards history and m interwoven. The interpreter is o to unravel the tangle, or "peel of strata of interpretation in order t etrate toward a dependable co truth. Jesus as the pre-existen of God is a mythological figure; h nonetheless is a historical person

Jesus' mythological significan that He remains our contemporar stand in an "existential" relati Him no less dynamic than the earl ciples—perhaps even more so. Thu stress is upon decision, commit responsible encounter. The s event of God in Christ is of prof meaning for faith as "the hearing c Word" and as "eschatological e ence."

The concluding section deals with velopment in doctrine, church o and ethics "toward the ancient chu Apparently Bultmann intends to f attention upon the Person and Wo Christ as "the core of the developm

The disproportionate discussion "salvation," however, illustrates things: (1) his elimination of any ficient historical basis for a Christol but (2) the defensible view that C can be adequately understood onl the light of his saving mission.

Bultmann's scholarship is unq tioned, but this is no guarantee ag erroneous interpretation. How ca find sufficient validity in the *kery* since there is so little in the Gospe can trust, for a reconstruction of message of Jesus?

When he answers that this is an chatological Gospel," one becomes picious that this term, exceedi overworked in his writings, is ent too vague. Perhaps Bultmann hi needs to be "de-mythologized"!

Both of these volumes contain a plus of purely subjective judgm minus sufficient argument to r them even plausible. An example o is the claim that *all* prophecy o coming death of Christ is mere e rial addition. There is serious d also that the Hellenizing of the G is as extensive as Bultmann assu The idea that Jesus never rega himself as Messiah is surely obs today.

Manifestly, both of these volume hibit a pioneer attempting to bla new trail into the heart of the C tian message. Much he has written be noted by pilgrims, if not by f travelers.

Bultmann demands that we con grips with the problem of commun ing the Gospel—in terms of *kerygma*—produced in an age deci ly strange to our empirically c

ılture. But the solution can found in a greater confidence torical data than he will allow. annot blame Bultmann, but some question concerning on. The clumsy term, "right- for justification is simply inex-

ıo intent to be entirely unsym- this study, with all its stimu- ısights, represents a fad. It is to pass away, just as did the e skepticism of Strauss—to y the way, Bultmann has been by more than one critic.

s Problem Areas

TO PREACH TO PEOPLE'S S, *by Edgar N. Jackson. Abing- ress, 191 pp., $2.75*

IES R. UHLINGER

ole of the sermon in helping face the problem areas of life oncern of this book. Common ıces of guilt, sorrow, fear, in- , loneliness, defeat, anger, and ity are included.

ol and injurious habits, doubt seness are discussed along with problems. The sick, shut-in, and aged come in for special attention.

KSON

One pattern is used throughout. Six pages of general introduction and discussion are followed by four pages on which brief résumés of three sermons on the subject are presented. More than e sermons are those of the the rest are sprinkled among lpit luminaries as Fosdick, Mc- , Bonnell, Weatherhead, Luc- ıd Buttrick.

igests are handled in a manner tens the sermons out and makes l look alike regardless of who d them. What Edgar N. Jack- s is to select several short para- of material in each sermon on ect under consideration, rather esent a digest of the entire ser-

is an all-out attempt to hook toral psychology and pulpit ıg. An unusual wealth of refer- standard books of recent date sychiatry, psychology, psycho-

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analysis, psychotherapy orbit enlivens the pages. The average preacher who has not gone through the professional literature intensely will acquire many helpful tips on preaching to people's needs. Ministers who are familiar with the field will not find much to enthuse them.

One of the defects of the book is the repeated use of trite truisms. For instance, "for many, life is a battle," and "there is no escaping the prevalence of death," and "in many respects ours is a lonely age." There are, nonetheless, practical suggestions that will help many a minister to bring his preaching increasingly within the life experience of those who listen to him.

Jackson is a Methodist minister in New York state who has studied in some of the New York City psychoanalytic centers.

Literary Censorship

THE RIGHT TO READ, *by Paul Blanchard. Beacon Press, 339 pp., $3.50*

By JOHN Q. SCHISLER

This is a book on literary censorship and the right to read. The author attempts to answer two questions: How much literary freedom exists in the United States? How much *should* exist?

In answering these questions he roves very rapidly over the most significant censorship battlefields of recent years.

BLANCHARD

One is impressed with the enormous amount of research that must have gone into the writing of this book.

Paul Blanchard describes the beginnings of and the growth of censorship in many lands. He shows that we did not originate censorship in the United States. The practice of censorship in England was transferred to the American colonies, so the control of free speech began early in America.

He says that the suppression of communist literature is not so much because of any law which prohibits the reading of such literature, but it is due to the vigilante groups, superpatriots, and other influences. Legally, communist literature has a right to exist in the United States and a citizen has the right to read it.

The suppression of school textbooks because of objections of superpatriots or superconservative groups has gone further than the average citizen could imagine. Most campaigns against textbooks are carried out by local people but are generally inspired and directed by some national organization.

There is an enlightening discussion of the efforts to eliminate vulgarity, sensationalism, and other evils from the press. This is difficult for several reasons, one of which is the problem of the limits of censorship. How far shall we eliminate obscenity (or anything else) from the press and run the risk of suppressing free speech?

One of his most interesting chapters is the one on blasphemy, faith, and race. Officially, belief and antibelief have equal status in the law. The Supreme Court's broadmindedness in the area of blasphemy has spread to the whole field of religious and antireligious freedom. The court protects the most fanatical sect in its right to distribute literature.

The extent to which the Supreme Court will go in the defense of free speech is illustrated by its decision in the Winters case. Winters published what was charged to be obscenity and the exploitation of crime and violence in a cheap, sensational magazine. He was prosecuted in New York.

Supported by the American Civil Liberties Union, Winters challenged the statute as an infringement on his right of free speech. It was argued three times before the United States Supreme Court which finally outlawed the New York statute as unconstitutional by a vote of six to three.

Blanchard says: "This decision may be considered the Magna Charta of crime and horror literature in the United States or the final surrender of public morals to commercial exploitation, depending on the point of view of the critic." "Even a magazine which seemed to belong to the underworld of literature was entitled to the same constitutional protection as that afforded a sober and dignified journal of ideas."

There has been constant interplay between undue censorship of reading material on the one hand and license to publish material detrimental to morals on the other. Blanchard attempts to present the facts and the dilemma. He does say that we have gone too far in America in allowing the distribution of literature which is undermining the moral and spiritual foundations of our society.

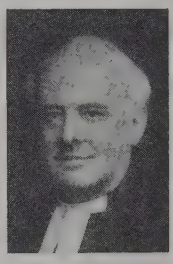
This valuable book presents one of the most crucial and controversial issues before our nation—free speech versus censorship. Persons who are in positions to influence public opinion or carry responsibility for setting and maintaining moral standards fo people, such as newspaper men, ticians, ministers, teachers, an ligious educators, will find here a lenge but not a solution. That is be found.

Meditations on Christ

OVER HIS OWN SIGNATUR *Leslie D. Weatherhead. Abi Press, 155 pp., $2.50*

By HOOVER RUPERT

Another book by Leslie D. Wea head is sufficient cause to pred wide and ready response among A can readers. And this book, in the ment of one who has read most twenty books written by the past City Temple, London, can be ra among his finest. The subtitle exp clearly what the book accomplish a rewarding way: "A Devotional of Christ's Pic of Himself a Their Relevan Our Lives To



WEATHERHEAD

With two e tions, each o twelve chapte based on words about self as record John's Gospel exceptions ar word in Ma 11:29 on mee and humility, and the quotation Revelation 1:8.

The words Jesus used about hi become the springboard for some enlightening, inspiring, and h meditations on these self-portra Jesus. The book grew out of the kins Lectures which Weatherhea livered at First Methodist Ch Wichita Falls, Texas.

Readers have learned to expect this author a rich use of illust background material in his dealing persons, places, customs, and influ of the early era of Christianity. expectancy is abundantly fulfill this book. His background mater Jesus as "the Good Shepherd," f stance, provides a detailed pictu the shepherd's person and task days of Jesus.

While in the preface the a grants that "in the Fourth Gosp we have the meditations of a d mind rather than the actual wo Jesus," it is not until a brief fo on page 106 that the untrained finds reference to the comparati

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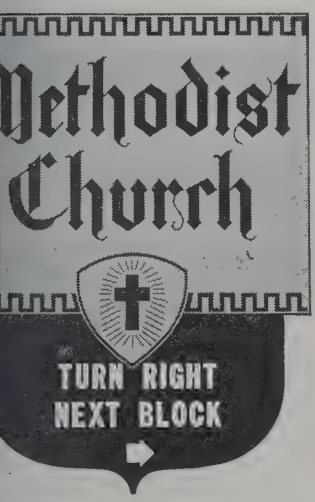

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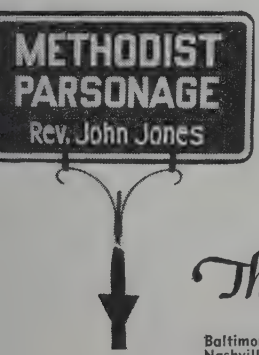

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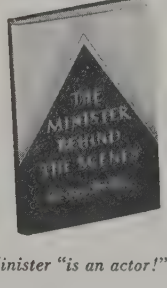

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By George Hedley

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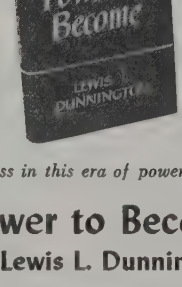

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curacy of the Synoptic Gospels and the Fourth Gospel.

A more detailed paragraph concerning this matter in the preface might have strengthened the appreciation of both the informed and the uninformed biblical students—for both of whom reading this book will be an enriching experience.

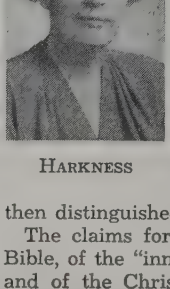
The high level of promise is maintained through each of the chapters. The best chapter is on "Master and Lord," where Weatherhead presents one of the finest discussions of the humanity and divinity of Jesus that I have read in nontechnical language.

Basis of the Faith

FOUNDATIONS OF CHRISTIAN KNOWLEDGE, *by Georgia Harkness. Abingdon Press, 160 pp., $2.75*

BY THEODORE M. GREENE

Georgia Harkness examines very lucidly, but too briefly, the difficult problem of the basis (as opposed to the content) of our Christian knowledge of God. She rightly stresses the urgency of this problem not only for the thoughtful layman but, no less, for contemporary theologians who differ greatly on this crucial issue.



HARKNESS

The problem is defined and explored in an orderly way. The chief conceptual approaches to knowledge—the philosophic, scientific, and theological—are first summarized and contrasted. The key concepts of revelation, faith, and knowledge are then distinguished and related.

The claims for the authority of the Bible, of the "inner light of the spirit," and of the Christian community (the Church) are scrutinized.

Miss Harkness handles all this material with great catholicity, clarity, and competence. She displays the major facets of the problem with due regard to alternative approaches and interpretations; she is eminently fair, sympathetic, and discerning.

Her own approach, which she does not stress but which she makes no attempt to hide, is consistently "liberal" (undogmatic) and, for the most part, doctrinal rather "conservative." All this makes her book a useful and reliable *introduction* to the main epistemological issues in this area.

If one is looking for more th introduction, one will find the disappointing in its failure to somewhat more deeply into the controversial issues which are or should be raised. Miss Harkne *fines* one issue after another with skill. She also *indicates* conf points of view very fairly.

But then, just when we eagerl pect her to take sides with a su ing analysis or argument, she moves on to another topic or herself to a too modest and too indication as to where she stands

This is her procedure, for exam her treatment of the creeds. H enumerated three contrasting c conceptions of the ultimate aut of the Christian community, she "What, then, may a member of church believe about the uses abuses of the creeds?"

Her answer is that he should r them, understand them, not tinke them, not expect too much of the not let them become an instrum constraint. He should also "say unless conscience forbids, as an worship and of alignment wit great Christian past." If he cann sent to the literal meaning of phrase, he can repeat them "w undue scruples for what they *for. . . .*"

The two brief explanatory sent do not suffice to explain this c statement. Here Miss Harkne hovering on the edge of a much n analysis of the different "languag theological, historical, poetic—v are in fact used in different porti the famous creeds. I wish she ha voted a few pages to this imp topic.

My criticism may be captious. I myself tried repeatedly to write b clearly, and cogently on these que for the general reader and I know hard it is to succeed. I do wonder, ever, to what audience this book dressed. Is it not too brief and too ing in probing analysis of contro issues to satisfy most of those wh thoughtful enough to read it at a

Perhaps my disappointment from by high regard for the au other books. I did feel cheated w failed, repeatedly, to find the cla tion I had hoped for.

Teachers in this field will fin book a useful basis for guided ex tory class discussion, and many r ters should welcome it for its unfolding of the problem and f notable lack of sectarian bias. Tho ful laymen will find in it answe some puzzles, even though it raise and deeper problems.

Authority

IANITY AND SYMBOLISM, W. *Dillistone. Westminster 320 pp., $4.50*

N BISHOP

s one of those important and ng books which introduce the o new realms of thought. F. W. e is a clergyman of the Church nd, who spent five years in this as professor of Theology at the l Theological College, Cam- Massachusetts, and is now or of Liverpool Cathedral.

who are acquainted with his books, *The Holy Spirit in the Today, Jesus Christ and His* nd *The Structure of the Divine* (Westminster Press, $1.50, $2.50, spectively), will know that any- e writes is both scholarly and ly readable. His latest book ew ground on which compara- ttle has been written from the n standpoint. It examines the istory of symbolism in life and and tries to find a new basis recovery of the lost authority ymbol.

one begins by defining his making very clear wherein a ers from a symbol—a sign being y designed to serve some prac- l, and a symbol to serve a more ve and significant end. He pro- write about the symbolism of ime, persons, language, and ac- fore he comes to deal with the of all this on the Christian nts.

iscusses water symbolism and n baptism, the symbolism of , and sacrifice and the Eucha- asks and answers the question: e traditional Christian symbols ed?" He points out that the de- the understanding and use of is widespread, and that man's e need at the present time is to related to powerful and mean- ymbols. They must be such as rate him into the wholeness of ronment and to bind him to w men by ties which are deeply

are still areas of the world vater symbolism is meaningful: ural communities can be ex- to appreciate Christian water but in large cities, where water underground, Dillistone thinks t substitute a symbol of name- with more significance and ef-

ave we any right to substitute mbols for the traditional Chris- tian symbols which form the beginning of the Church's history have been associated with the sacraments? Surely if the baptismal rite is performed in morning worship and in the context of the preaching of the Word, it cannot but be meaningful even in a city church.

The least satisfying chapter is on the Eucharist. Dillistone seems to suggest that it is confined to the words of institution, the prayers, and the act of Communion. For those who are in the Reformed tradition the whole service is the Eucharist, which includes the Scripture lessons and the sermon. Augustine and the Reformers alike were insistent that the Word must accompany the sign to constitute a sacrament.

Enough has been said to indicate the valuable material in this book, the full importance of which cannot be taken in at one reading. It is well documented, revealing an unusually wide range of reading; it has freshness, vividness, and power, and can be recommended for those who are willing to have their minds stretched.

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Covers the Earth

WORLD PROBLEMS OF TODAY, *by Cyril Garbett. Morehouse-Gorham Co., 186 pp., $2.75*

By J. J. STOWE, JR.

Years ago Sherwin-Williams Paint advertised, "We cover the earth." Archbishop Cyril Garbett, now deceased, is saying to his readers that the Gospel of Christ covers the earth.

A top-ranking officer, in no matter what field, finds it extremely difficult to realize how important details are in the execution of plans. Garbett speaks of Christianity in relation to many, many subjects: hunger, population, peace and war, racism. He speaks of them quite realistically, but somewhat removed from the passions that tear and sway people.

We deplore war in all its horrors (and the horrors that we have known are minor compared to what could be). We concede that peace is the best way, and we work and pray for peace. When border raids and inflammatory speeches and bellicose newscasts are designed only to inflame passions and patriotism, the Christian ideal of peace seems to be shunted into a back seat.

Garbett is convinced that there are answers to the problems of today. He believes Christianity to be the only method by which our problem can be answered. "The Christian church should take a leading part in educating the nations to surrender some of their sovereignty. . . . It is here that the Christian churches have a special responsibility: It is their duty to draw up plans or allegiance schemes of international cooperation."

In the above quotation, which was fairly chosen, one can see the weakness of this book. The strength of it gives joy. Christianity cannot be isolated from world problems, Garbett asserts. The conflict of Christianity and communism is one of vital concern. The standards of science and ethics as exhibited by modern research and experimentation also can be a great problem. The problem of evil is man's age-old headache and heartache; and what man does about his headaches and heartaches involves more than himself alone.

The problem of hunger, opportunity, prejudice, and business ethics are all part of today's problems. For every man, every nation, and every culture there can be only one complete answer to these problems, and that is through the application of Christ's teachings. Garbett asserts: "The churches take an open and firm stand ... social injustice and for the pro... of justice between class and cla... man and man."

Garbett does not plead for ... exemptions for the Church bec... is the Church. He does not adop... cial pleading for it because of it... tory, nor because the best peo... every community are part of its f... ship. His special hope for the Chu... through evangelism, education, k... edge, courage, and power.

Even though the world may ... sider the Church poorly equipp... stand against its enemies, even t... persecution may surge again... Christians may be tortured, th... some indefinable, undying el... which makes it possible for us t... lieve that the Church will outli... enemies. Through the power of th... affection, it will finally change an... vert its enemies.

The Agelong Struggl

CHRIST AND THE CAESARS: *Ethelbert Stauffer (trans. by ... R. Gregor Smith). Westm... Press, 293 pp., $4.50*

By GEOFFREY W. STAFFORD

This is a fascinating study. It ... mences with a discussion of the ... lem of myth in relation to Christ... A "myth" is a fictitious or conje... narrative which has been receiv... historical. It is an unproved tra... a fanciful tale as used by Socra... conclude his arguments.

The author applies this princi... the history of imperial Rome; t... nature, and goes on to prove ... was shattered in Jesus Christ.

He makes a distinction betwe... "circular" philosophy of history, ... is indigenous to Eastern though... the "linear" concept which is W... and theological. But we must not ... of it simply as a straight line; it ... be thought of as a graph, whic... all its "ups and downs" is n... steadily toward its appointed ... the goal appointed by God in ... Christ.

The book is brilliantly writte... contains a wealth of historical m... which illuminates the pages of the ... history of the Christian Church. ... repay its readers who are interes... the drama of the agelong strugg... tween Caesar and Christ.

rity in Office

ISTIAN IN POLITICS: LU- W. YOUNGDAHL, *by Robert nson. T. S. Denison & Co., 384 3.50*

NON H. HOLLOWAY

time when too many church s ignore politics as a Christian ; this study of Luther W. hl is worthy of serious atten-

ntroductory chapter is an ex- summary of Christian princi- the political action of citizens the moral and educational re- sponsibilities of the churches. The major portion of the book is a biographical and analytical treatment of Luther Youngdahl, who served three successive terms as governor of Minnesota and is now the Federal District Judge in Washington, D. C.

RNSON

mily life of the Youngdahls and ence of the church upon them trayed in moving fashion. hl became convinced that poli- he machinery by which society s moral decisions."

a reputation for integrity, pub- ce, and capable public speak- was recruited from outside the ganization to campaign for gov- th support of the Stassen Re- machine. In his first term he ational attention for his law en- nt campaign against gambling. ined moral conviction with po- hrewdness in appeals to the re and to the general public. overnor's humanitarian prin- vere expressed not only in but in leadership that helped plish new state provisions for ation of juvenile delinquents provement of mental hospital abolished segregation in the ta National Guard.

led a resettlement program on f displaced persons. He was to venture beyond the limits arty policy. His integrity re- him to expose dishonesty in fficials appointed by him and by his own party.

uthor recounts the story of ecution of Owen Lattimore on that he perjured himself while that he was a promoter of

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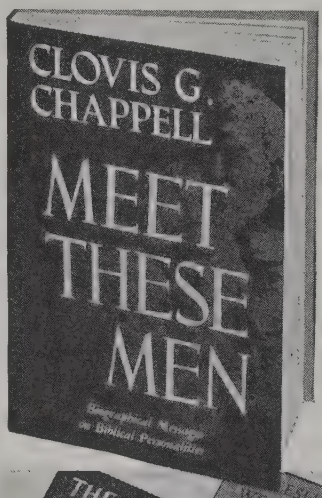

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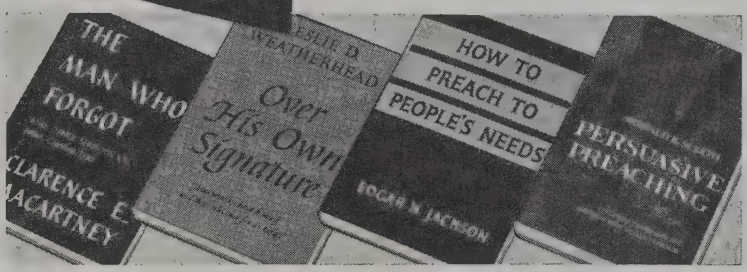

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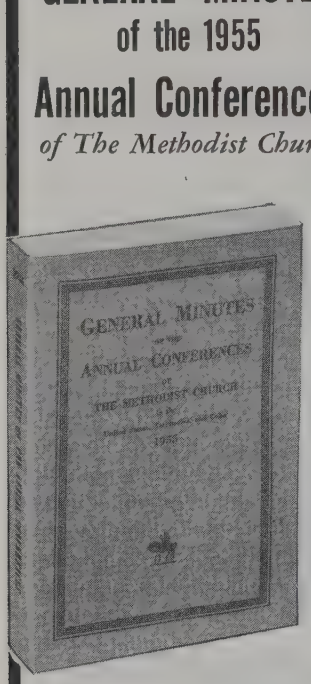

Albert C. Hoover, Director of the Statistical office of The Methodist Church, presents a combined edition of the General Minutes of all the 1955 Annual Conferences in the United States, Territories and Cuba. Contains a composite statistical and factual picture of what is being accomplished within the domestic conferences of The Methodist Church. Includes Disciplinary questions and an answer pertinent to the permanent record of the minister; appointments of ministers and years served; death roll; decision of the Judicial Council since General Conference. 786 pages. (SD) . . . . *postpaid,* **$3.00**

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communism. The case came before Judge Youngdahl in 1953 when "McCarthyism" was stirring the country. He dismissed most of the accounts against Lattimore because of their vagueness, thus refusing to be stampeded by popular excitement.

Youngdahl's high sense of vocation, his political ethics and skill, are favorably reviewed. An informative outline and critique of the roles of the churches in Minnesota politics is also provided.

The author may be prejudiced in favor of his political hero, especially in appraising Youngdahl's tendency to ignore the leaders and organization of his own party. It is rewarding, nevertheless, to have this well written and well documented account of a Christian layman who has maintained personal integrity while achieving success in politics.

I shall loan my copy of this book to the mayor of our town, who is opposing vested interests and "old guard conservatives." It will inspire him more than any of my sermonic efforts.

Under Close Scrutiny

THE CATHOLIC APPROACH TO PROTESTANTISM, *by George H. Tavard. Harper & Brothers, 160 pp., $2.50*

By WILLIAM C. MARTIN

Here is an honest endeavor to deal fairly and objectively with an area of human and Christian relations which is full of high explosives.

The author was born and educated in France, was a professor of theology in Surrey, England, and is now a parish priest in New York City. He is a member of the congregation of the Augustinians of the Assumption. The book was written in French and translated into English by the author.

TAVARD

The Protestant reader will probably be surprised that the Ecumenical Movement has been under such careful scrutiny by an accredited representative of the Roman Catholic Church and will be grateful for an appraisal of its strength and weakness through the keen and discerning eyes of an outsider. The contrast between the Roman Catholic conception of the Church and that which is held by most non-Anglican Protestants is sharply defined.

The tone of liberality and brea spirit which pervades the book i that it could scarcely have been ten by a member of the Am priesthood. Only the broad cultu European background, and a fir exposure to the anti-Christian which are so powerful and threa in that part of the world, could inspired the author's sense of ur toward a closer relationship be all the followers of Christ.

There is ample documentation papal pronouncements to indicat while there is not the slightest d of willingness to acknowledge the tice of its position, the Vatican is fully informed about every step o Ecumenical Movement. There is a yielding conviction that the searc a solution must never be abandon

"On diverse roads the visible of the Catholic Church and the le of the main separated Churches thus reached one and the same co sion, namely, that for the presen Christian unity has a rarely eq urgency and that accordingly, a side the obstacles that cannot y superseded, one ought to bolster u isting factors of unity."

Various intimations reveal the entertained by the Vatican that step toward a uniting of non-R Christian forces is a move t Rome if the heretical bodies ca properly shepherded.

For example, "The Holy See visions no adherence to the Council of Churches, but rather a fluence of the Catholic hierarch the general orientation of the r ment. This influence should from the attention and care brou it by the Bishops and the way try to promote and direct it."

There are moments when the estant reader is almost beguiled the belief that he is seeing the firs of a new day that is about to da Christendom. Perhaps after all, he it may not be as hopeless as I f And then he is disillusioned by ments which express the hope some day all Christians will be tegrated "in the bosom of the on only Church."

The book should have a wide re by Protestants who are unwilli close their minds to the prayer Lord that "they may all be one." fines and clarifies certain lines marcation; it reveals the restless age of a richly gifted soul; and i phasizes the importance of incr the number of Protestant theol who are capable of thinking clear creatively in this difficult and co field.

) Are Healed

IRACLE OF LOURDES, *by Cranston, McGraw-Hill Book 36 pp., $4.50*

YNE E. OATES

ook is the enthusiastic record esponse of Ruth Cranston, a nt author, to a research visit amous Lourdes healing shrine west France. The extraordinary gs in this small Bearn moun- n began February 11, 1858, e Virgin Mother was seen in a Bernadette Soubirous.

on records the story of the and devoted men who have es- l, developed, and maintained dical study of the cures at as well as the dedicated per- s of those individuals who have ssed in countless ways by the community of Lourdes."

s a factual study, as well as a orary evaluation of each facet fe of the Lourdes healing cen- re are verbatim reports of the ich have been effected miracu- n Lourdes. One gets a clear, and sympathetic picture of es on at Lourdes, although is so "carried away" at points seems to be "making a case" validity of the healing at

xtreme rigidity and scrupulosity ich the medical and the eccles- authorities define a miracle is pressive. Doctors declare a cure come to pass on the basis of an medical causation, but do are it to be a miracle. This is of the church authorities.

l diagnosis, clinical history, therapeutic follow-up are used of determining the validity or lity of claims.

ets the feeling that something y miraculous is happening in itual healing community. It is the reach of reason to explain. ame time, several factors have sted on the skeptical side. One ndency to identify healing with n place, rather than with the nty of God. This is the mistake man made when he wanted to o mules' burdens of earth back

too, one is taken aback when n says that religious faith has instances little or nothing to do healing, inasmuch as the per- vowedly not religious.

f the basic prerequisites of valid spiritual healing is an absolute confidence on the part of the whole community in an unquestionable authority, such as the Catholic Church and its interpretations of religion in this instance. This is easier for the almost uniformly simple type of people who receive the healings, Cranston points out.

There must be a sense of dedication and self-giving in the spiritual community—the stretcher-bearers, nurses, doctors, and officials of the church. There is a type of self-forgetfulness and self-giving that in itself makes for vital healing.

The most impressive thing about the actual healings was the sense of abandon, self-surrender, and almost diversion of attention from the need to be healed that appeared uniformly in the healings. Here is something of the act of surrender.

One feels after reading this book that he has truly entered into a deeper meaning of the scriptural injunctions that we are to confess our faults one to another in order that we may be healed; that we are to pray for each other; and that the effectual prayers of a righteous man availeth much.

The First of Many

SELECTED PSALMS I (*Luther's Works*, Volume 12), *edited by Jaroslav Pelikan. Concordia Publishing House, 518 pp., $5.00*

By THOMAS A. SCHAFER

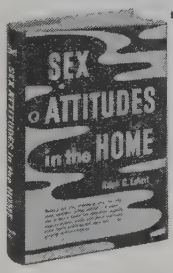
Here are the first fruits of the great new Luther translation project, under the general editorship of Jaroslav Pelikan and Helmut T. Lehmann, to be published jointly by Concordia Publishing House and Muhlenberg Press. Its fifty-five volumes (over fifteen years) will contain all of Luther's major and many of his minor works.

PELIKAN

This volume is excellently printed and bound and is reasonably priced. The translations are based on the Weimar Edition, but an effort has been made to obtain the best readings.

The skill and judgment of the translators (among them Pelikan) are evident not only in the text but also in the occasionally critical and explanatory notes. They have remedied the main defect of most previous translations (the Holman Edition, for example)—too literal a rendering in stilted and obscure English. This they achieve by free translation, the reordering of phrases and even sentences, and attention to meaning and flavor above grammatical form.

The result is readable, naturalized



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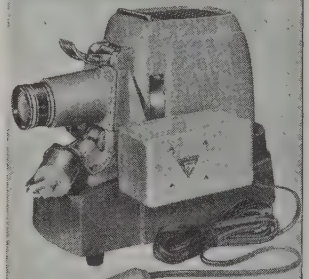

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English, as smooth as a translation of Luther can be without cramping his spirit and style.

The seven Psalms here selected (there will be two more volumes of commentaries on Psalms) illustrate how various and complex is the task of editing and translating Luther. The commentaries on Psalms 2, 45, and 51 are sets of classroom lectures in academic Latin; the rest are in Middle High German.

Those on Psalms 8 and 26 were delivered as sermons, Psalm 23 was treated in devotional "table talk," and Psalm 19 was expounded to Melanchthon privately. None were prepared for publication by Luther himself, but were published from auditors' notes, thus multiplying editorial difficulties.

These pieces show us a Luther unknown to most English readers: the professor expounding a difficult textual or theological point; the pastor and preacher exercising the cure of souls; the spiritual father laying bare the dark nights of his own soul to instruct and encourage his children. And always there is the Reformer, dealing blows right and left at Turk, pope, Zwinglian, and Anabaptist; these were critical years (1524-37) for early Protestantism.

The spirit of "A mighty fortress is our God" pervades the lectures on Psalm 2, and the call to faith and steadfastness sounds from every Psalm. There is rich spiritual food here, "in, with, and under" the sometimes ceptable exegesis and the violer sixteenth century polemic. To giv two examples: Psalm 51 pr Luther an occasion to set forth his ception of repentance and faith in experiential terms; and the int little meditation on the twenty- Psalm is an idyl on the Christia in the Church.

The Luther of these Psalms strenuous, sometimes repelling, winsome, always instructive tea The minister who wishes to enter fully into his Protestant—and Ca —heritage, and to strengthen his Christian life and ministry, will deeply at the springs of Luther's perience and teaching which this the later translations will open up.

The Wesleys met Luther the S ture expositor, with results tha well known. It could happen agai

GREEN AND PLEASANT LAN *John Lawson. Alec R. Allenson pp., $1.75*

In seven readable chapters, a M odist minister speaks to the probl how rural Britain is to be minis to spiritually. He discusses the and villages of England, religiou pects of the community, evang youth work, and the rural minist should be interesting to many A can rural persons to read this vi the rural ministry in England.

Reviewers

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JOHN BISHOP, pastor of McCrea Memorial Methodist Church, Port Murr N. J.

THEODORE M. GREENE, professor of Philosophy, Scripps College, Claremo Calif., and author of *Liberal Education Reconsidered* (Harvard Unive sity Press, 1953).

VERNON H. HOLLOWAY, pastor of United (Baptist) Church, Geneva, Oh

WILLIAM C. MARTIN, bishop of the Dallas-Fort Worth Area of The Met odist Church, Dallas, Tex.

WAYNE E. OATES, professor of Pastoral Care, Southern Baptist Theologi Seminary, Louisville, Ky.

HOOVER RUPERT, pastor of First Methodist Church, Jackson, Mich.

THOMAS A. SCHAFER, assistant professor of Historical Theology, Duke U versity School of Divinity, Durham, N. C.

JOHN Q. SCHISLER, advisor to the executive secretary, Division of the Lo Church, Methodist Board of Education, Nashville, Tenn., and author *Christian Teaching in the Churches* (Abingdon Press, 1954).

GEOFFREY W. STAFFORD, professor of Church History, Drew Theologi Seminary, Madison, N. J.

J. J. STOWE, JR., pastor of First Methodist Church, Lawton, Okla.

CLAUDE H. THOMPSON, professor of Christian Doctrine, Candler School Theology, Emory University, Ga.

JAMES R. UHLINGER, pastor of Wesley Methodist Church, Worcester, Ma

OKS iefly Noted

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ing the nineteenth century pattern, which still is domi- denominational missions work is writer suggests that it is radical changes in the mis- approach to meet the condi- a revolutionary century.

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f, clear and historical intro- o Christian ethics. This book ide the layman with a ready, handbook on ethics. The phy is suggestive for future this field.

second part of the book, the ives an exposition of the Ten dments following Martin Lu- reatise on Good Works" as a -W. C. Westenberger

ON ON THE CAMPUS, ***by e Hedley. Macmillan Co., 194 2.75***

is to the young women of lege, where the author is now of Economics and Sociology lain to the college. The book l into sections on "Religion on pus," "Some Student Prob- Some Questions of Theology," ermon for seniors. The book ake a helpful reading for any man, and especially a student.

CRET OF HAPPINESS, ***by Graham. Doubleday & Co., p., $2.00***

Billy Graham's interpretation s teaching on happiness as ex- in the Beatitudes. He believes us was happy in terms of , confidence, contentment, y, and soul satisfaction."

TENING TO ANOTHER, ***by as V. Steere. Harper & ers, 71 pp., $1.50***

ing ought to be, but sometimes ne of the chief virtues of the This is a lecture, by a well- Quaker and professor of Phi- at Haverford College, first pub- England under the title *Where Come From.*

CANDLES FOR THE DARK, ***by William J. May. Epworth Press, 80 pp., $1.25***

What minister has not wished for some suggestive material when he has been asked to speak to a women's group in a church? Here are fourteen talks which an English clergyman delivered to various women's meetings.

All of them deal with common problems, ranging from inescapable temptation and unanswered prayer to the plight of the deserted wife, and the child who is handicapped in body and mind. May says, "The purpose of this book is to show people the candles that all the darkness in the world cannot put out; the candles by which they may find their way, the candles that will rob the darkness of its fears."

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WHITE AND NEGRO SCHOOLS IN THE SOUTH, ***by Truman M. Pierce, et al. Prentice-Hall, 338 pp., $6.60***

This factual analysis of biracial education in the South, by Southern educators, makes a contribution to basic information needed in order to deal intelligently with the segregation issue and other problems in Southern education in the years ahead. Purposes of the book are "to set forth, analyze, and interpret facts concerning dual school systems of the South."

BISHOP LANCELOT ANDREWES: ***Jacobean Court Preacher, by Maurice F. Reidy. Loyola University Press, 237 pp., $3.50***

Subtitled "A Study in Early Seventeenth-Century Religious Thought," this is a solid study bearing the approval of Roman Catholic authorities. The author is a member of the Society of Jesus. He deals with Andrewes' work as a preacher and his thought on the church, doctrine, morals, and political theory.

THE PRAYERS OF JESUS, ***by Ralph Spaulding Cushman. Abingdon Press, 125 pp., $1.75***

Another helpful devotional book by Bishop Cushman of The Methodist Church, now retired.

LIFE AND LANGUAGE IN THE OLD TESTAMENT, ***by Mary Ellen Chase. W. W. Norton & Co., 201 pp., $3.00***

This is a popular book for the general reader, making no pretense at scholarly presentation. It is referred to as a sequel or an addition to *The Bible and the Common Reader* (Macmillan Co., $4.00), published by the author first in 1944. She uses the King James Version for Scripture references throughout because she believes that its language, as such, is superior to that of any modern version.

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(*Continued from page 1*)

salary-scale such as employed on the mission field. (It seems to me this would best be instituted through voluntary fellowships of pastors, not through ecclesiastical legislation.) (2) An "immunization" program for individual ministers whereby we let the Lord of Love free us from the inner pressure to prove our own worth by "success."

Long pastorates assume that the people in the parish concerned are important; when we try to resolve personal insecurity by competing for status we end up unable to appreciate other people as people —they become either tools for us to manipulate or obstacles to be overcome.

LLOYD A. DUREN
Newfield Methodist Church
Bridgeport, Conn.

Bothered

EDITOR: Congratulations to C. Stanley Lowell. His article [Mar., p. 7] "Has the Church Been Too Successful?" was a "bell-ringer." It ought to bother every minister who read it. I'm bothered. . . .

G. CHARLES RHOADS
St. Paul's Methodist Church
Elkhart, Ind.

Why the Bishop Resigned

EDITOR: In the March issue [p. 6] of the magazine, "Monday Morning," Dr. Bucke states Bishop Frederick N. Fisher resigned because he believed Indians should be allowed to elect nationals to the office. This is not the story we have here in Fred's home conference. . . .

In 1930 Bishop Fisher presided over his home conference, almost immediately he resigned to take the pastorate of the First Methodist Church in Ann Arbor. I thought I could detect his lack of interest in the detailed work of the business sessions. One member of the cabinet said he told the superintendents, "You boys make up the list, you know the facts. I will put my stamp of approval on your work."

After his resignation I wrote him that I took it he resigned the episcopacy because he did not enjoy the administrative features of the office. I had a reply in which he said, "You have judged aright, the detail work was irksome to me." . . .

G. F. HUBBARTT
Warren, Ind.

Wants Board of Health

EDITOR: J. Lester McGee, in "Religion's Gifts of Healing" [Feb., p. 23], has pointed out that we are neglecting to use religion effectively as an agent to good health. In The Methodist Church we have boards dedicated to good health—physically, mentally, spiritually, and socially. They are the Boards of Education, Evangelism, Hospitals and Homes, Social and Economic Relations, Temperance, and World Peace. We know that these boards of our church are doing effective work. But how can they do better in helping people to achieve excellent health? . . .

As Christians we are committed to overcome evil with good. There is nothing good about ill health of any kind. It is evil and should be overcome. Would it be asking to much to have a Board of General Health in our church, which could draw on all of our research facilities, with the view of making excellent health attractive to people and providing means and information as to how it might be achieved?

BEN F. WHITE
Methodist Church
Spivey, Kan.

"Handed-Down" Programs

EDITOR: I want to say a hearty "amen" to the comments by E. L. Cochran [Feb., p. 2] entitled "Favors Overhauling." I, as well as a lot of other Methodist preachers, have long felt that the pastor of a church or churches knows more about the needs of his people than any other person. Dr. Roy L. Smith says in his book, *Why I Am a Methodist* (Hermitage House, $2.75), some of our programs are handed down to the churches by people who are out of touch with the people expected to carry on such programs; that prayers written in Chicago or Nashville are not always the sort that fit the needs of the people to whom they are sent.

I am certain that is true. I fear that some of the men who "send down" some of our programs to our rural churches never served rural people or, if they did, it has been so long that they have forgotten it. What is a good program for "First Church" in the city in most cases will not work in the open country, and in the small town churches. . . .

Another danger in "handed down" programs is that it will destroy the initiative of the pastor. If he stays "in line," he has to put in his time trying to promote something that is given to him. He comes to depend on that in time, and that is not good for him.

Some of our program writers need to get out on the field and see how many churches we have lost. . . .

J. A. NEWELL
Dover-London Methodist Churches
Dover, Ark.

Questions Much Traveling

EDITOR: Any bishop who has not crossed the various oceans of the world at least 15 or 20 times is just a youngster in the college, or else he is such a misfit in the hierarchy that he must stay at home and supervise the work in his own area. Some of the leading contenders to the title of "Mr. 100" (signifying 100 overseas missions for the church) are now in their 60- and 70-trip bracket. And every general board head seems compelled to turn over the work of his office to some assistant while he, and sometimes the family, rushes off to India, Australia, Hawaii, Europe, or some other important place to check on the work in that area of the world. . . .

Is there any special reason why a bishop on the West Coast should be imported to make a fifteen-minute speech at a ing on the East Coast when there mi at least ten or fifteen other bishop nearby city having a conference or to decline a cocktail in the air—t nothing of the resident bishops o part of the country? . . .

Intelligent and concerned laymen a as ministers of The Methodist Chur beginning to consider the question o so many overseas and cross-continen must be made by the bishop of thei whom they have never seen more once or twice, and then only at a conference. If the district superinten must do all the work, why not give credit for it and relieve them of th pervision of someone who is current very soon will be somewhere over the bow? . . .

If there is a necessity for someo make these trips, could we not e special "trouble-shooting" personne industry does, to care for these a ments, instead of using the very exp time and talent of bishops and hea boards and agencies, who are either n at home badly enough to demand staying there to supervise the work, o they are not needed enough to com such salaries and positions?

. . . The absentee landlord syste never worked satisfactorily yet, but are we Methodists going to learn that

WM. RAYBURN GE
First Methodist Church
Salisbury, Mo.

The history of a doctrine . .

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Pentecost

Pentecost, the day on which the Holy Spirit was freely given to all the disciples of Jesus, has always been in the Christian calendar. Among many Christians, however, it has never been given its rightful place alongside of Christmas, Good Friday, and Easter. It is, however, the day on which the preceding events of the Incarnation, the Crucifixion, and the Resurrection were all tied together and sealed by an equally miraculous event—the unmistakable outpouring of God's Holy Spirit in accordance with the promise of Jesus.

—Jesse R. Wilson, in "The Light of the Freely Given Spirit" (an editorial for Pentecost)

REV G R VAUGHAN 10-56
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